CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXVIII. "LIBERTY, HOLINESS, LOVE." NO. 22.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JUNE 2, 1849. WHOLE NO. 1451.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY BY
DAVID REED,
AT NO. 22 SCHOOL STREET,
(*Near Washington Street.*)

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☞ All communications, as well as letters of business, should be addressed TO THE PUBLISHER.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

ADDRESS.

Delivered at the funeral of Mrs. Martha Freme, who perished in the conflagration of her residence in Brattleboro, Vt., about midnight of Sunday, May 20th.

Sunday morning last dawned a Sabbath of exquisite beauty. One of our first mild vernal days, the air was still, the heavens were bright, meadow and forest were budding forth in their early fresh verdant vesture, the streams glittered tranquilly in the sunbeams, the birds on every side of us sang joyously to their Creator's praise. It was a true Sabbath day in genial temperature and splendid serenity; the day of the Sun; the Sun of nature, and also the Sun of *righteousness*. And yet that calm and brilliant day was to darken into a night that should spread over this village the gloom of the saddest tragedy that ever overcast its smiles. We said,

Sweet day so pure, so calm, so bright,
The bridal of the earth and sky;

We thought not so much of adding,

Soft dews shall weep thy fall to night;
For thou must die.

But there were other tears shed that night bitterer than the dews of eve.

Nature uttered the call to public worship through the day, and the call was widely heard. The churches were full that Sabbath. The village poured out its dwellers from hall and hut; and all hearts seemed attuned in glad serenity to the spirit and the business of the day.

From one happy home too, a beautiful mansion in the midst of rural scenes of unsurpassed loveliness, came forth a venerable lady, whom all of us knew and loved, to bow before the footstool of her God. She came cheerful and happy, with more than ordinary interest in her church by reason of a missionary movement in it that had taken place the week preceding. I think I see yet her tall and stately form as she sat close before me, forenoon and afternoon, erect and bright apparently as any. Yet that was to be her last Sabbath before the eternal one. It was to be her last day on earth. Ah! suitably and willingly would she have made the choice, if left to her to choose, that her last earthly day should be spent in the public worship of her Maker, and she thus should pass almost at once from his courts below to the nobler services of his temple above.

She returned to her pleasant domicile, that hospitable abode of Christian courtesy, refinement and intelligence, passed the evening in affectionate converse, among her last acts making characteristic arrangements for a deed of kindness to a relative, and, though feeling unusually oppressed by weariness, refusing to retire till her family had assembled for prayer, then laid her down to sleep in peace of soul and charity with all mankind. In a few hours she slept the sleep from which there is no awakening here below.—Almost before that night had half won its way to morning, the midnight darkness was lighted up by the conflagration of that rich and spacious mansion, and it was for her a magnificent funeral pyre. Painlessly and unconsciously, we trust, her spirit had passed away and ascended on the pure wings of the mounting flame to rest upon the bosom of her Father and her God.

The awful event covered us all with mourning. That an object of such universal esteem and veneration should die by such a death, seemed the most startling, the most stunning calamity that had ever brought wailing to our hearths.—For this chiefly you grieve, kinsmen and friends of the departed. And yet, if you will allow me in such a case to try to vindicate the ways of God to man, I would tell you that this may be one of those cases, often presented in the providence of God, in which the more agonizing it seems at first the less grievous it truly is when examined calmly. The suddenness of the stroke bows us down and breaks our heart. But that very suddenness probably curtailed her suffering. In one moment, it may be even without knowing that moment, she exchanged earth's trials for Heaven's glories. You might have seen her live to drag on years of growing infirmity and dotage—to languish for weeks and months on the invalid's couch of thorns and die at length in hard, protracted agonies. You might have had the satisfaction, if it be one, of laying her unmutilated corse in the embraces of our mother earth, but is it any thing more than a prejudice, derived from prevailing usage in our land, to prefer that disposal of the dead to the mode in part chosen for her by the Disposer of all events; a mode in favor with so many nations through so many ages.—The funeral pile is still selected deliberately once in a while by the strong-minded in preference to sepulture. The question of interest to us is, not where and how the body has crumbled and resolved itself back earth to earth and ashes to ashes and dust to dust, but where and how the soul, escaping from this dull integument, has put on the robes of angels.

For another reason you mourn our friend's departure most, which, closely viewed, is a reason why you should mourn it least. We bewail it for her many virtues. But these fitted her to die. These prepared her brows for the amaranthine crown. But these too dwell clingingly around our heart's memory, and will not let us forget ourselves enough to rejoice that our loss is her gain. We cannot but remember such things were, as her benign Christian graces, her gentle courtesies to all, her wide charities, her enlarged liberality of soul, her considerate thoughtfulness for the feelings of all who approached her. We think we shall see her pleasant smile no more, her cheerful demeanor, her polished grace and dignity of the ancient school. We shall be comforted and encouraged no more by her wise preference of the bright to the dark side of every question. We shall be instructed no more by lessons of her clearsighted judgment, quick penetration, long experience, and energetic decision. We shall be directed no more by her, as to the source of all her wisdom and strength and joy, to that blessed religion which was the foundation of her admirable, well poised character. This it was that made her what we all loved and revered so deeply. She sought to be a Christian. Brought up in the school of Christ by that venerable father whom many of you remember, she in early life gave herself up to be the Saviour's follower. From him she learned to love the service of the great proprietor who had entrusted her with extensive means of beneficence, as she felt, not for her isolated enjoyment, but for happiness to be reflected to her from the happiness of others. And great was her enjoyment in this way to the last of her long life; and a significant lesson it was how to make feeble old age to be still vividly excited by the pleasures of the youngest. Why should she not have had a happy old age, when she was happy through the pulsations of such a multitude of hearts? She lived not for herself. She learned to pour out her affections in sympathy with people of every class and creed and color. She could approach with congenial feelings the young as well as the old, the poor and the rich, the unlearned as well as the intelligent. For age beyond the allotted span of human life had not deadened her sensibilities to juvenile festivity, nor had wealth raised her above a fellow feeling with the destitute in the common bonds of dependant humanity nor familiarity with the polish and culture of elevated society in both England and America made her scornful to the humblest.

Hence by whom among us will she not be missed? In what place where an aged Christian should be found will she not be missed?—The little children, when they remember their pleasant visits to her charming residence, that home of elegance, that museum of the beautiful and tasteful and curious in art, three days ago attracting every eye but now leveled in ashes to the ground, sigh to think they shall go there no more to be greeted by that placid smile and embraced with that warm welcome impressing the salutary lesson how, through Christian affection, the heart can continue ever young though the hairs be gray.

And her oldest associates will remember too the winning model she set before them of the cheerfulness and grace and dignity with which a Christian can grow old,—of the fresh interest such can still take in all that is going on over the globe promotive of human advancement,—and at the same time of the serene contentment with which they can contemplate approaching death and know that his knock may be heard any hour at the door.

For she knew that her course must be drawing to its close, and did not shudder at it. Not terrified, not impatient, she waited calmly the will of Him who sitteth on the throne. Through nearly fourscore years she had experienced His blessings in many varied forms of good, and she trusted in his mercy still and hoped for the better blessings of his upper kingdom. She loved the thought of those heavenly mansions. Therefore she so loved his house below. There we shall miss her. Even when a clouded sky, or the wintry storm shall keep at home many younger and stronger, we miss her exemplary presence; for we shall know she would probably be there under lowering or under scorching skies, she not partaking in the adorations of Cherubim and Seraphim above. At the table of her Savior we shall miss her. There she never failed to be, if it was possible for her to approach those precious symbols of bleeding love stronger than death. We shall miss her in every good work and enterprise religion may suggest among us. The cause of morals, the cause of humanity will miss her. Whenever good might be done by the proper legitimate influence of a genuine Christian lady, one who seemed to combine in herself the characteristic excellences of the women of both the countries between which her life had been divided, Old England and New England, there she will be missed. Where shall we not miss her, friends, save in one place where through the riches of divine grace may we find admittance one day, to see her face again among the spirits of the just made perfect! Oh no, we shall not miss her there, we confidently trust, in the glad presence of her God.

And let her good example, the remembrance of her many virtues, let the impressive admonition of the uncertainty of life her sudden departure utters, let the warning intimation her fate has suggested that no one of us can go to his rest this night with any assurance that before morning his dwelling may not be in flames, and his spirit called to its account; let all this do something to lift our souls to her in the holy dwelling place where we hope to find her again one day, to lose her no more. Indeed, indeed that mysterious providence of Sunday night speaks to us all in solemn tones. It is of a nature to deepen and endear to us all the edifying impressions made by the remembrance of the departed. It presented to my fancy the ascension of the prophet Elijah in a chariot of fire into Heaven. Ask, said he to Elisha just before, ask what I shall do for thee before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, thou hast asked a hard thing: Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee. And it came to pass, as they still went on and talked, that behold there appeared a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into Heaven. And Elisha saw it, and he cried, my Father, my Father, the chariot of Israel and the horsemen thereof. And he saw him no more. And he took hold of his own clothes and rent them in pieces. And he took up the mantle of Elijah that fell from him, and went and stood at the bank of Jordan, and smote the waters with the mantle, and they parted hither and thither, and Elisha went over. And when the sons of the prophets saw him, they said, the spirit of Elijah doth rest on Elisha. Oh, that the moral mantle of the sainted spirit that ascended somewhat thus—almost visibly before our eyes three nights ago—may rest on us! Oh, that a double portion of her admirable spirit could be ours by means of her solemn departure! Knowing her so well and strong in faith did we not see, did we not know, when she was taken from us, that she ascended to her God! It does not require much faith for this. The chariot of Israel and the horsemen thereof careered with her through the midnight sky in a brightness foretokening the splendors of the beatific vision awaiting her; and a credulous imagination in a superstitious age might have beheld, in the innumerable, innocent birds circling strangely through the heavens above that blazing pile that night, the heavenly choirs congratulating her homeward flight. Shall we not take up, friends, that spiritual mantle she has left, the memory of her virtues? that it may impart to us a double portion of her spirit, and we may smite with it the Jordan of death when we approach its banks, and its waters be parted—its power be broken—its terrors dispersed, and we pass over with dry feet unhurt.

To all of us this is the lesson of the day. To all the warning speaks. Her death was before the public, and for the public, I therefore believe. Known far and wide will it be by the notoriety of the accompanying circumstances. Like a startling voice through the sky at midnight, heard for miles around, it cries; therefore be ye also ready, for in such an hour as ye think not the summons cometh; in the midst of life we are in death.

And does not the case convince us too that after death is something more? Can we harbor a momentary doubt when we see such a termination of such a life in this world? Is this the 'be all and the end all,' in the government of the All-wise and All-good, for a servant of His like her? Would we have chosen for her so if we had no ulterior ends to serve and could not richly make up present evil in an infinite compensation hereafter? Would one in this town have voted for her death? Was she not perhaps the very last person in the town to whom such a doom would have been awarded by her townsmen? And shall not the Heavenly Father be more compassionate and gracious than we, the hard and selfish children of earth?

She died because this is not our resting place. Immortality is impossible here; physically impossible from the narrow limits of our world. The innumerable hosts of the redeemed, generation after generation from the creation thronging upward into life, need a wider home than our little ball of earth could furnish. She had lived a long and favored life here as earth could afford. She has passed on to a longer and happier still. In the infinite regions of the spiritual world all the ransomed of the Lord may meet with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. There need be no termination of her existence there, no bounds to her felicity.

Take this consolation to your hearts, bereaved brothers and sisters and friends, and lean upon the strength of the Almighty arm. Without that you must sink prostrate under such a blow. God ruleth. All is His will. Darkness has fallen on your path through life, but he is beckoning your affections on along the darkened path to the celestial light. Bowed down you may go under the burden that has been laid on you strangely, and he may seem verily a God that hideth himself in inscrutable dispensations. But bear with him for a little while in his disguise, and he will emerge from the cloud, and make the explanation clear. Time heals deep wounds; but if all life should not wear off the scar, all life is but a little while. The restorer of breaches is at the door. For you, for me, for all who hear me, I may say, whether young or old, the sun is about to rise that shall set no more. The black east now grows grey before the morning crimson and the orient gold. Be patient for an hour in the twilight, and you shall have eternal day; and read all mysteries clear, and find your buried joys alive again.

Let us be patient. These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

And though at times, impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean
That cannot be at rest;

We will be patient, and assuage the feeling
We cannot wholly stay;
By silence sanctifying, not concealing
The grief that must have way.

We see but dimly through the mists and vapors.
Amid these earthly damps
What seem to us but dim funereal tapers,
May be Heaven's distant lamps.

There is no death; what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.

In that great cloyster's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives whom we call dead.

ENGLISH UNITARIAN UNIONS.

[Continued from the Christian Register of last week.]

A NEW UNITARIAN BIOGRAPHICAL WORK.

[Rev. J. Murch spoke of an important Unitarian work about to be published.]

He referred to the work which was about to be published by his friend and successor, Mr. Wallace, containing notices of the lives of three hundred and sixty antitrinitarians, the result of long learned, and laborious researches, and calculated to produce no slight influence on the christian world. It was right Unitarians should know, while they justly boasted of Milton, Locke, and Newton, as foremost in the roll of English names, that anterior to, and contemporaneously with, those illustrious men, there were many others of scarcely inferior reputation in various parts of Europe, who had arrived at similar conclusions, and avowed them in the face of no common difficulties. And if it was right Unitarians should know how their doctrines had been embraced and advocated by men of rank and character,—by statesmen, philanthropists, and philosophers, in France, and Spain, and Italy, in Switzerland, Germany, Hungary, and Transylvania,—what might not be the effect produced on men of other creeds when a work like this would be found on the shelves of the National Universities, and he hoped the private libraries of many inquiring minds?

REMARKS OF REV. MR. MADGE.

I am well aware, Sir, that there are many among us to whom everything that looks like proselytism is very obnoxious. They are friends to truth, they say, and would be glad to see it prevail: but they think it better that it should make its way silently and unobserved. Now, I would ask, how is truth to prevail without the aid of human exertion? Does God act in human affairs without the instrumentality of human means? Is it not by man that his fellow-man is instructed and enlightened? When he falls into error, is it not by man that the error is to be corrected? And by what means, then, can truth finally conquer and prevail, but by open and honourable conflict?

[Mr. M. goes on speak of the need of good men being *proselytists*. We do not differ from him in idea, but we think he tries to redeem a name which of necessity has a bad meaning attached to it.

In what follows, we must enter some dissent from Mr. Madge. We agree with him on the importance of theology. While admitting the distinction between theology and religion, we have little respect for any expression of sentiment as to the comparative worthlessness of the former. But the change in Saul of Tarsus was a great deal more than "a change of opinion." It was a change of heart too—a change of character. Very true, a change in *perception of truth* undoubtedly preceded the change of heart—but it was not what is called *theological* truth—we believe it was the dawning on his mind of the principle, that "*Love* is the fulfilling of the law." There is need enough that this principle of religion be urged. It is very far from being generally perceived—farther still from being acted upon.]

I confess, Sir, I do not understand what it is that so many of our friends are aiming at, by disclaiming all interest in the promotion of our distinguishing principles, and by insinuating that it is a matter of little or no importance what doctrines, what opinions, a man may be led to embrace, provided he has within him deep religious impressions and feelings. Now no one is more ready to admit than I am, that a mere intellectual assent to the truth of religious doctrines will avail but little to the desired end, unless they take hold of and engage the serious and earnest feelings of our nature. It is with the heart certainly that man believeth unto righteousness, but this implies that the subject-matter of belief, that about which the heart is engaged, is one which tends naturally and directly to the practice of righteousness. I say this, because it is well known that the strongest religious feelings have co-existed with the most odious and abominable practices. They have been associated with licentiousness, with intolerance, with persecution, and with murder. Look, for instance, at the case of the Apostle Paul. It cannot be denied that he was inspired with the most fervent religious sentiments at the very time that he was hating and oppressing the Christians,—at the very time that he was on his way to Damascus, on an errand of death, the authorized minister of Jewish vengeance. And what, I ask, produced that remarkable revolution in his conduct and character, which turned his enmity into protection, and the bitterness of persecution into the zeal and warmth of friendship? It was certainly not owing to any increased intensity of religious fervour. It was owing, solely and entirely, to a change of opinion; to the adoption of new and more enlarged views of the character and government of God, and of the nature and destiny of man; in a word, to the influence of wiser and nobler and better principles. It was thus that his zeal became a zeal according to knowledge, and his faith the faith that worketh by love. After various other illustrations of the same moral phenomenon, Mr. Madge went on to say,—What is needed in such cases is not more religion—more religious feeling—but truer doctrine, a more enlightened understanding, a more benevolent creed. We hear much in these days of the distinction between theology and religion, and of the comparative worthlessness of the former. No doubt theology and religion are in many respects distinguishable the one from the other. Theology, studied merely as a science, viewed only through the dry cold light of the understanding, may exist apart from religious feeling. But at the same time I must contend, that there can, strictly speaking, be no such thing as religion, unless it has for its foundation and support, some theological doctrine, that is, some doctrine concerning God and the character of God, and the relation he sustains towards his creature, man.

POPULARITY AND THEOLOGY OF M. COQUEREL.

[The following was set up in connection with the first editorial, last week, but was deferred to give place to other matter.]

The Independent, in speaking of "M. Coquerel and others of kindred spirit," says, "they are allied with a system of ecclesiastical domination which oppresses conscience, and binds the truth." Now how idle and declamatory is all this! The orthodox Adolphus Monod is permitted to preach his sentiments freely, without hindrance or odium. M. Gasparin and F. Monod had the same liberty, and nothing compels the attendance of orthodox Christians on the the ministrations of heterodoxy.

Of M. Coquerel, of whom the Independent says that in his present position he "can propogate his *rationalistic* views," the Paris correspondent of the N. Y. Observer states:

Of the numerous pastors remaining at the Oratoire and its associated parishes, M. Coquerel is the one whose opinions are considered the most heterodox. I have heard him preach several times, and attended occasionally at his course of instruction intended to prepare candidates for reception into the church. In this way, and by conversing with some of his intimate friends, I have heard many of his opinions clearly stated, especially concerning the Trinity, and am inclined to think them nearly identical with those held by Dr. Bushnell of Hartford. On some other points of doctrine, he is more at variance with our clergy. He does not believe for instance in the eternity of future punishment,—but teaches that God being just, will punish offenders in proportion to their crimes; and that when their purification, which he claims to be the end of their punishment, is accomplished, they will be received into a state of unchanging happiness.

M. Coquerel is very popular. None of the pastors attract a more crowded audience. Many come to hear him who are repelled from the Protestant service by the more severe doctrines of his colleagues.

Probably in this we have some further light into the reasons of the secession of Messrs. Gasparin and Monod. Be this as it may, the manner in which M. Coquerel is here mentioned will not, we presume, tend to lessen him in the affections of Liberal Christians, or lead many of them to sympathize with the spirit and objects of his seceding colleagues who maintain the more severe doctrines.

[From the foreign correspondence of the N. Y. Courier and Inquirer.]

THOLUCK, THE HALLE PROFESSOR

While in Halle, I spent an hour or two with Professor THOLUCK. On a bright spring morning I found him wrapped in his overcoat and walking in the long sheltered promenade that bounded one sight of his garden. Returning my letters of introduction unopened, he at once received me with that unceremonious familiarity that German scholars so uniformly exhibit towards strangers. He spoke with interest of the many dear friends he had in America, and soon showed himself very conversant with our national institutions and characteristics. He remarked that during the late political disturbances he long expected to be obliged to take refuge in the United States or England, from revolutionary violence. He thought the revolutionary party of Germany unworthy of confidence or sympathy, believing that it was generally made up of infidels and socialists, and that it was actuated not so much by hostility to any particular form of government as by opposition to every reasonable kind of government whatever. He feared that its success would result in the destruction of the Universities, and in the prostration of every thing religious and redeeming in the land. The complete divorce of the Church from the State, established by the new Constitution, he had no doubt, by destroying Protestant unity, and affording free scope to Roman Catholic proselytism, would redound greatly to the advantage of the Church of Rome. It was his opinion that metaphysical speculation had for the present at least pretty much exhausted itself in Germany; for the last two or three years Hegelianism had made no progress, nor in fact any other ism, except indifferentism. The so called Reformed German Catholics were fast diminishing and would soon disappear, some becoming Protestant Lutherans, but most rationalists and infidels. RONGE himself had cut loose from all religious and moral restraints, and was now living the life of an abandoned libertine. DOVIAT, the coadjutor of RONGE, had been imprisoned for sedition, and had lately published an avowal that he and his party had only made religion a mask under which they might work out their political schemes; and CZERSKE, though a good man, was weak and wavering. I mention these things because I believe that upon these important matters the views of a man so calm and discerning, and occupying so commanding a position as Professor THOLUCK are entitled to great respect, if not implicit confidence. To enquiries respecting his health he replied that it had been greatly injured by his labors at the meeting of the Evangelical Alliance in London. He observed that it did not become the earnest but inefficient Germans to complain of the business-like mechanical mode of conducting such meetings in England, but yet if the convention had had more spontaneousness and less machinery, if it had been more a *reunion* and less a Parliament, it would have been more agreeable to the delegates from Germany. Like NEANDER, he expressed great admiration of COLERIDGE; and yet he lauded the English and Americans for their practical disposition and habits. Speaking of the various English translations of his works, he remarked that he liked the translation of some of his sermons by Prof. PARK of Andover, better than the original—the English dress seemed to give additional power and majesty to the ideas. Before we parted, he invited me to repair to his study and record my name in his book. As my eye fell, when I entered, upon a touching *Ecce Homo* on one side of the room, and the countenance of MARTIN LUTHER, that never quailed before mortal man on the other, I could not but recognise the spirit of the man in his outward environments." Of his own accord he gave me notes of introduction to other eminent scholars resident elsewhere. I can hardly help being surprised at the interest and kindness which this distinguished man manifested towards a young unknown American. Since I have been in Europe, I have witnessed terrible scenes, that have been branded as with fire upon my soul; but these will be worn away long before my interview with Wordsworth, Neander and Tholuck cease to be green in my memory.

Professor THOLUCK is a small, well built man, with chesnut hair, light eyes, a somewhat wrinkled face, and a mild, thoughtful cast of features. He is about fifty years of age—is very near sighted, and yet, like Neander, does not use spectacles. He has almost entirely relinquished writing; his labors now are chiefly confined to the delivery of two lectures daily, at the University. He speaks English with great readiness and propriety, and yet, as he told me, it is with difficulty that he comprehends SHAKESPEARE in the original. The number of theological students now at Halle, is about 400; the catalogue has very considerably decreased since last year's political disturbances.

THE LABORS OF REV. L. GIUSTINIANI.

The anniversary of the American Protestant Society was held on Thursday evening, May 10th, in the Mercer Street Church. At this meeting was consummated the union of the three societies mentioned last week. Among the addresses on the occasion, that of Rev. Mr. Crampton, of Western New York, possesses great interest. He stated some facts as to the success of direct labor for the conversion of the Catholics:—

In August last, the Rev. L. Giustiniani arrived at Rochester; on the 27th of that month, he began to preach to the Roman Catholics. On the first Sabbath, about 300 persons assembled to listen to him; among these were some eight or ten who came, instigated by the priests, to make a disturbance, in which they were but partially successful. A mob was consequently organized, but was prevented from accomplishing its designs by the police. Four of the ringleaders were arrested and fined From that time the progress of the cause has been onward. Mr. G. continued to preach two or three times each Sabbath, to audiences of two or three hundred; and sometimes they amounted to as many as four hundred. About seventy or eighty heads of families had renounced Popery, and professed to embrace the truth as taught in the Bible, and of these, many gave satisfactory evidence of conversion. A church had been organized; and almost every Sabbath individuals came forward and put down their names to an act of secession from the Church of Rome, and adopting articles of evangelical belief. A Sabbath school numbering about eighty pupils, mostly adults, nearly all of whom were Roman Catholics last August, had been formed. So anxious are they to understand the word of God, that there are those who after their day's labor, take the Bible, and read it until 9, 10, or even 11 and 12 o'clock at night.

In February, the Board thought it advisable to remove Mr. G. to another field of labor. He was sent to Buffalo. The largest hall in that city was procured, and hand-bills were issued, announcing that he would preach on the subject of the Holy Apostolical Church, as it was, as it is, and as it should be. This hall, which will hold 700 people, was filled to overflowing half an hour before the time of service, so that the preacher could with difficulty make his way through the crowd. Of the audience four-fifths were Catholics. No disturbance was attempted. At the close of the service, some twenty-five or thirty Catholics came to the preacher, saying, "Dear sir, this is what we want. At our church, half the time is spent in grinding the organ, (this was their own phrase,) and the other half is taken up with service in a language which we don't understand." The hall in which the meetings were held was soon found too small; many German Catholics were unable to gain admittance. Just at this time a church was providentially vacated, which was procured for these meetings. This church, when closely packed, will contain 1000 people. Each Lord's-day, previous to the last—of which the speaker had no intelligence—that church was crowded morning and evening. The anxiety was intense among the Catholics of Buffalo to become acquainted with the principles of Protestants, and with the doctrines of the Bible. They had tasted the sweets of liberty and truth, and their priests could not prevent them from listening.—Four or five Sabbaths ago, a hand bill was circulated in the Catholic church, warning the people, on pain of excommunication, not to go and hear Mr. G. The result of this was, that hundreds who were not aware of the fact of his preaching, were induced to attend. Four weeks ago a Sabbath-school was organized. The first Sabbath the attendance was about 100; the second Sabbath there were nearly 300. The attendance on the third Sabbath was variously estimated at from 300 to 700. Thus we see that Roman Catholics can be reached, and seeing this, how can we avoid saying Aye, to the resolution? [N. Y. Evan.

AGED CONGREGATIONAL MINISTERS.

The appendix to Dr. Packard's half century sermon, just published, contains a list of fifteen living pastors of the Congregational order in New England who have completed a pastorate of fifty years or more with the same people:

NEW HAMPSHIRE.

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CONNECTICUT.

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Thomas Snell, D. D., N. Brookfield,	50
Oliver Cobb, D. D., of Rochester,	50
Theop. Packard, D. D., Shelburne,	50

Another list contains the names of 210 deceased pastors of Congregational churches who held the office fifty years. The longest pastorate on record is Rev. Nathan Bucknam, of Medway, Mass, 1724—95, 70 years. The greatest age attained by a pastor is 94, by Dr. Nathan Williams, of Tolland, Ct., whose pastorate was 69 years—1760—1829. Mr. Smith, of Portland, 1727—95, and Mr. Adams, of Newington, N. H. 1715—83, and Mr. Whitney, of Brookline, Ct., 1756—1824, and Dr. Gay of Hingham, Mass., were pastors 68 years. Of the 210 named, 44, or over one-fifth, completed 60 years in this office. Rev. Nehemiah Porter, of Ashfield, died in 1820, aged 99 years and eleven months, but he had left the pastorate many years before. Rev. Nathan Birdseye, of Strafford, died in 1818, in the 104th year of his age, and is the only Congregational minister on record who reached 100. [Independent.

AMERICAN TEMPERANCE UNION.

On Thursday evening, May 10th, (says the Evangelist of May 17th,) "the Tabernacle was crowded to its utmost capacity." Chancellor Walworth presided. The corresponding Secretary, Rev. Dr. Marsh, read an able and cheering Report. Rev. Mr. Smuller, Prof. Alden, Hon. B. F. Butler, Rev. Dr. Hewitt, and Rev. Dr. Poor addressed the meeting. We take the Evangelist's report of Dr. Poor's speech and the conclusion of the meeting.

Rev. Dr. Poor, from Ceylon, was now introduced, and greatly entertained and instructed the audience. One anecdote of himself we cannot withold. Many years ago in Ceylon, he received a box of new books from America. He was not then a teetotaler, but under the advice of others who supposed wine and brandy beneficial, he drank a little for his stomach's sake. Well, among those books as he handled them over, he found "six sermons on intemperance." He laid it aside saying, "*that* is not for *me*!" He did not take up the book again until he had read all the others, and then happening to take the little book, he was interested by the nervousness and vigor of its style, and he read on to the end of the lecture. By this time, he found that the writer had a controversy with *him*, and that Beecher meant *him*. Before he had read the book through he was convicted, and by the time he finished it he was converted. His brethren read it with similar results.

Dr. P. spoke with great earnestness of the disastrous influence of intemperance on the cause of missions. He said that in India, all but the "toddy-drawers" were preserved from drunkenness by *caste* which forbade such things. But contact with Europeans frequently resulted in their contracting their vices, and particularly this. He appealed to Americans to aid the missionaries by carrying forward this enterprise to a complete triumph.

Some of his ideas on the subject of reformation are so novel that we will briefly indicate his four points. We must 1st, base this enterprise on the great doctrine of Apostolical expediency, which will not eat meat while the world stands, lest a brother be made to sin. 2, We must reach the *family organization*, and make each family a temperance society. 3, We must make the ministry the connecting link between the families to carry out the work, and 4, We must carry out reform in our high places, the *White House*, &c., for, said the Doctor, I am convinced that this evil has its main support from high places and not from low places.

The whole meeting was one of unusual interest, and was more strictly a gathering of *the people*, than any we have seen during this interesting week. The omens are favorable, and we trust our temperance friends at a distance will be encouraged to greater energy in this good cause.

A PLEASING INCIDENT.

[The following from Rev. Dr. Bigelow's Report, shows that the individual therein mentioned *understands* the reply of our Saviour to the young man in the Gospel, who "came running and kneeled to him, and asked him Good Master, what shall I do to inherit eternal life?"—*This* young man in the Report does not "go away grieved"—but he follows the Master.]

"In early winter, a young gentleman of the highest respectability, then personally a stranger to me, called at our Office, at my stated hour of attendance; the room being crowded, as usual, with poor of all sorts. He listened to their stories, and carefully marked their appearance and conditions. On a following day, he repeated his visit of observation, and then stated more explicitly his object; viz. that, having leisure, and possessing means, he wished to be serviceable to others less fortunate than himself. In short, he was desirous to know how best to gain access to the poor, that he might be helpful to them in such ways as might thence open up.—He requested leave to attend me on some of my daily walks and visits, to facilitate his ends.

Appointments were accordingly made: and, on several of the coldest days of last winter, I had the pleasure to have this gentleman for a companion in my rounds among some of the dreariest, as well as others of the better conditioned, of the abodes of poverty. Our walks were resumed on different occasions, each occupying several hours. They embraced, successively, portions of the West Wards, the North End, the Fort Hill and South Cove districts.—My friend (for such I am now happy to call him) was a careful observer of spots as well as circumstances; and afterwards he re-explored the several localities alone, extending his visits, as opportunities invited, to the neighboring quarters. His charities were distributed not lavishly but discriminately, and with much good sense. His offices, in other respects, in behalf of the poor (not discontinued through weariness up to the present time), have been variously useful and praiseworthy.

It may not be uninteresting to add, that the gentleman of whom I write, is a member, in full communion, of another Christian church. But, whatever be his creed or denomination, his works evince him to be a true disciple of our common MASTER. May others be stirred to emulation, and "go, and do likewise!"

THE MASSACHUSETTS GENERAL HOSPITAL.

Our public humane institutions are the highest monuments of our civilization. Among these stand prominent the Massachusetts General Hospital, and the M'Lean Asylum for the Insane. The Reports of these two Institutions are before us in a very neat pamphlet of thirty-two pages. As they will not reach all who are interested to know their condition, we shall gratify our readers, doubtless, by making a few quotations.

In the Report of the General Hospital, presented by Messrs. Charles H. Mills and Amos A. Lawrence, Committee of the Board of Trustees, there is the following account of its funds:

"The income from interest, dividends, subscriptions for free beds, and other sources during the year, was $17,225.00. The present estimated value of the productive property belonging to the Institution, is $154,133.82."

The generous gift of the late Mr. John D. Williams is thus acknowledged:

"The Trustees have now the pleasure of announcing another liberal bequest from one who, during his long and useful life, was ever a warm friend to this and all other Institutions of Charity. The late John D. Williams, Esq. has bequeathed to the Hospital a brick warehouse in Blackstone street, valued at $15,000, the income from the rent of which is to be devoted to the maintenance of free beds. This generous gift will add not less than $1,000 annually to this fund. Since the closing of the Treasurer's account, this legacy has been gratefully accepted by the Trustees, who have tendered to the representatives of the deceased their acknowledgments, for this last evidence of his bounty."

The Committee next mention the loss which the Institution has sustained in Dr. Enoch Hale, one of the Visiting Physicians of the Hospital, who "died on the 12th of Nov. last, in the 58th year of his age," and whose "whole life was graced by purity of heart." They then present other statistics as follows:—

"There have been admitted to the Hospital, during the year, 804 patients, of whom 514 were males, and 290 females. Of the whole number, 103 died—65 males, and 38 females—344 were paying patients during the whole or some portion of the time, and 460 enjoyed all the benefits of the Institution entirely free from charge.

The average number of patients under treatment was 108, and the greatest number at any one time was 124, of whom 86 were free patients. It will be seen by reference to former tables, that the whole number admitted to the Hospital during the year, exceeds by 130 the number of any former year. The expenses of this Department of the Institution for the year, have been $23,005.38, of which amount the sum of $5,074.95 was repaid by the paying patients. The average weekly expenses of each patient were $4.73, being 91 cents less than the preceding year."

THE M'LEAN ASYLUM.

The Report of Dr. Luther V. Bell, the excellent physician and superintendent of the M'Lean Asylum for the Insane, is taken up chiefly with an account of the remodelling of the Asylum for the greater comfort of its inmates, and of the methods adopted to heat and ventilate the building. These were the more necessary from a fact in the history of the Institution thus alluded to by Dr. Bell:—

"Without any act on its own part, and against immense efforts and sacrifices previously, in its endeavors to induce the poorer classes to take advantage of its facilities, as was demonstrated in an annual report some years since, it gradually became the resort of those above the middle grade of society as respects this world's goods, and the education and refinement which ought to attend prosperity. . . The accommodations for such became, comparatively with their habits of life, exceedingly meagre and uncheerful."

The remarks of Dr. Bell on the subject of heat and ventilation, as the Committee of the Board of Trustees justly say, "cannot fail to command the attention of all interested in the subject, and to add to the deservedly high reputation which he now enjoys, no less for his labors in this important branch of science, than for his devotion to his own department of philanthropy."

The Asylum has passed through what may be termed a happy year. Says Dr. Bell:—

"It is the happiest year for an asylum, not coveting the distinction of having the interior and private life of its inmates exhibited to the world, however interesting or exciting may be the development of the human mind in ruins or disorder, when it has the least to say of its annual history of events.

Accidents, suicides, internal difficulties, epidemic disease, or other painful dispensations incident to institutions of this kind, must necessarily, when they occur, be made the subjects of communication to you in this annual return. We may then well consider ourselves as fortunate, when we have, as during the past year, *nothing* of these to prolong our pages."

During the year 1848 there were admitted 143; discharged 155; whole no. under care 316; died 23, (15 males, 8 females); recovered and left, 82; much improved and left, 14, (4 males, 10 females); improved and left, 7, (4 males, 3 females); not improved and left, 25, (16 males, 9 females); remaining at the end of the year, 155; average number of patients, 171.

"The only *personal restraint*," says Dr. Bell, "which has been employed during the year, has been the application in two or three cases of the most ingenious contrivance of the first physician of this Asylum, Dr. Wyman—known as

the bed-strap—in which an arrangement of webbing and buckles maintains the patient recumbent in bed, yet with liberty to change from side to side.

All other forms of mechanical restraint have been abandoned with us for a number of years, and with no reason thus far to regret their disuse."

CHRISTIAN REGISTER

BOSTON, SATURDAY, JUNE 2, 1849.

THE ANNIVERSARIES.

The anticipation that the present Anniversary Week would be one of deep and unusual interest, is not disappointed. We have not had time as yet so much as to look at what other Christian bodies are doing; but with respect to those Associations and meetings in which Unitarians are chiefly concerned, it has been a glad and most profitable occasion, rich in the best influences that we could desire. We have supposed that our readers would prefer a full Report of what has been said and done, rather than one merely designating the eloquent character of particular performances, and remarking that a speaker spoke on this or that topic. If the Anniversaries were merely for Boston, no extended Report would be needed; but the press should carry them through our country, and give their impulse to those who could not be present. We have accordingly supposed that we should do most good, and afford the most gratification to our readers by furnishing as extended and able a Report as in our power, and going no further in this week's paper than we can go thoroughly. We shall be disappointed if our readers shall not say, there is enough here furnished for one week's contemplation. We shall resume and conclude, next week, and lay before our readers something of the doings of our brethren of other denominations.

UNITARIAN BOOK AND PAMPHLET SOCIETY.

The Annual Discourse before the Unitarian Book and Pamphlet Society was delivered by Rev. John Pierpont, of Troy N. Y., at the South Church, (Rev. Mr. Huntington's) on Sunday evening, May 27th. Rev. James F. Clarke offered prayer. The preacher took for his text, Revelation 1. 3,—*Blessed is he that readeth.*

The object of the sacred writer was to induce his fellow disciples and fellow sufferers in the Christian cause to read the book he was about to write, in order to strengthen them under persecution, and encourage them in duty. It is a blessed thing to look out amid the darkness of sorrow that shuts in around us here, to the light that breaks forth from the throne of God above. But though the text had a particular application, it expressed a general truth—and to this general truth the preacher would direct the attention of his hearers. "Blessed is he that readeth"—and why?

1. Because he had always at hand a truly rational amusement. The *business* of life is pursued by us here in this country as it is in no other part of the world. The student, the tradesman, the mechanic, all dash along the course of life like a comet, and in this rapid movement our elements will melt with fervent heat unless they have time to get cooled. We *must* have our seasons of diversion, and this is furnished by reading the printed page. The preacher spoke of the need for any one devoted to one mental pursuit—for instance the lawyer—that he should not always pour over his law-books, but find relaxation in general reading. It is good to "seek and intermeddle with *all* wisdom." Those whose muscles are used more than their minds, not only need the rest for the body, they require much more that furnished by the mind, like the Bedouin who, after the fatigues of the desert, finds refreshment in some instructive and amusing tale. Or let them partake of the enjoyment of the drama, and find relaxation in good wholesome laughter. And all this, added the preacher, may be gained without smoke, or without drink.

2. He that readeth always has it in his power to have good society. Wealth may rear and furnish its stately mansions, may send out its gilded notes of invitation, but it cannot command good society at its will. If the elite of society choose to be exclusive, there is no help for it. But when he that readeth sends *his* note, the best society will obey his call. The good come at his bidding. The historian, the poet, the man of science, the eloquent orator, the profound statesman come in long procession, and sit down with him, and amuse and instruct him. And those who come will be in their happiest moods. He will find every man in his own humor. He may never be alone. Indeed, said the preacher, we are not enough alone. If we are wise we shall have our season of reverie—those delightful moments of pause in thought when objects appear as in a mist, or as when the mantle of moonlight wraps the landscape and heightens the beauty of the natural world. This state of things must be enjoyed alone. Now he that readeth has this additional advantage, that having enjoyed the society of the wise and the good, he can dismiss them at any time without offence, and be alone.

3. Again, he that readeth obtains the blessing of a refined and cultivated taste. He who enjoys the beautiful in literature and art, has a perpetual feast. He is invited to a minuter observation of objects in nature, is brought into closer view of the forms of things, sees ideas, communes with the great forming Mind, is conscious that himself is one of the strings of the great Harp in the Master's hand, and as that hand sweeps the chords it wakes the melodies of the universe.

The preacher dwelt next upon the blessing of an informed, instructed and disciplined mind, and spoke of the advantages of reading, over those of travelling, or hearing lectures, and of its absolute necessity in order to understand our rights and our duties. He then passed to consider, fifthly, the blessing attained in the cultivation of the moral and religious nature by the reading of religious works. There are some persons, said he, who having placed a vase near the window, drop into it the leaves of sweet flowers, so that the air which comes into the room shall be filled with fragrance. So the fragrance of the leaves of good books is diffused through the atmosphere of a whole household. In the power exerted by truth, doubtless the speaking man is superior to the mute page. Types and sentences are to the living voice only what the symbols of the ancient dispensation were to him who came to fulfill all the law. The living voice is the word incarnate. Yet allowing all this power to the spoken word, the printed word has nevertheless a power of its own. It can go where the speaking man cannot go. In respect to doctrinal instruction, to the removing of doubts and clearing up of difficulties, the printed page has the advantage compared with the pulpit; though the latter has the advantage in respect to moving to *action*, and the performance of duty. I can do, said he, when I have a book in my hand, what I cannot do when I am in the speaker's hand. In the one case, I can go whither I would; in the latter case, another shall guide me, and carry me whither I would not.—With the printed page before me, I put myself out of the reach of the influence of sympathy, and my reason can exert itself without being unduly biased.

To impart these blessings unto him that readeth, was the object of the Book and Pamphlet Society, sending its printed pages where the preacher could not go. It sent out yearly from ten to twenty thousands of these mute heralds—heralds that blew no trumpet, that consented to be examined, never complained of discourtesy, were never out of place, nor out of temper. By it our fathers are made still to continue their work, and our brethren, though dead, yet speak to more than they addressed when living.

It is an age of spiritual power in which we live. This the speaker illustrated by the remarkable instance in which a piece of manuscript held between a person's hands has put the individual into such communion with the writer, that his character, though his name was not given, has been correctly perceived and described, his style assumed, nay his very peculiarities of body manifested. The spirit leaves an impression of itself so that it exercises its power long after the dust shall have been united to dust. But much more the printed page shows the moral face, and the beholder, as in a glass, sees and is transformed into its likeness. Blessed they who hold this spiritual communion, and blessed those departed spirits with whom we hold communion. While they drink of the river of life, in the heavenly city, they extend help to us here below.

Is there any greater blessedness than this of him that readeth. Indeed there is! They are more blessed who give, than they who receive. And why! Because reading is a *means* of virtue; *giving* is an *act* of virtue. Receiving is an exercise of the love of gain; giving is an exercise of benevolence allied to God's. If we believe it is more blessed to give than to receive, we shall place ourselves on that vantage ground.

Mr. Pierpont concluded with describing the good offices of this Society, and the influence it is exerting; helping woman, into whose hands we place children for education, as clay in its most plastic state, to be moulded; helping the philanthropist by giving wings to the truths he utters and the plans he forms; keeping alive the spirit of our fellow laborers after their departure from earth; giving to the inquirer a pure and rational faith; shedding on the voyager on the great sea, breezes of health and safety; making the solitary log hut in the west, like this in which we are now convened—the house of God and gate of Heaven.

Rev. James F. Clarke added a few stirring facts illustrative of the eagerness with which our publications are read in the West, and the good they accomplish. On board of a steamboat on the Mississippi, he once observed two volumes of bound tracts of the American Tract Society, but nobody took them up to read them—He put some Unitarian tracts upon the table, and these were immediately taken up, and as one reader held a tract in his hand, another might be seen sitting close by his side and looking over. This perhaps was natural enough. The tracts he had with him presented Christianity in a new form, and it attracted them; while for his own part he was equally interested in the bound volumes, which were new to himself. Mr. Clarke related an interesting anecdote of a young farmer at the West, who coming into a store for supplies, saw a pamphlet lying open on the counter, which he began to read; and he became so engaged in it, that he borrowed it to finish at home. It was a Unitarian pamphlet—which fact had he observed before, he would have shrunk from the book—but it met his state of mind, answered some skeptical thoughts which had troubled him, and which he had vainly endeavored to repress; and it was the means of awakening him to a new life. That young man devoted his humble means to preparing for the preaching of the gospel, and was now a most efficient minister of our faith in the Western valley. He alluded to Rev. A. H. Conant.

Mr. Clarke in conclusion spoke of the circulation of Channing's works. He related an instance where at the West a man borrowed a volume, and supposing it impossible ever to get another, he sat down and began to transcribe the whole. In behalf of minds thus eager, did the Book and Pamphlet Society appeal.

The house was well filled above and below. A collection of more than one hundred dollars was realized—very satisfactory indeed, and yet not so large as we supposed the appeals must produce, not illustrating, so fully as we hoped, the power of persuasion in the eloquently spoken word above the printed page.

BIBLE SOCIETY OF MASSACHUSETTS.

The Fortieth Anniversary of this Society was held on Monday, May 28th. The Rev. Dr. Pierce, who had faithfully presided for twenty-one years, having declined re-election on account of advancing age and infirmities, and the Rev. George W. Blagden, the Recording Secretary, together with Henry Edwards Esq. the Treasurer having also declined, the following gentlemen were elected for the ensuing year.

President. Hon. Simon Greenleaf, LL. D.
Vice President. Rev. Francis Parkman, D. D.
Corresponding Secretary. Rev. Nathaniel L. Frothingham, D. D.
Recording Secretary Rev. George Richards,
Treasurer George R. Samson, Esq.
Auditor. Samuel May, Esq.
Trustees. Rev. William Jenks, D. D. Charles Lowell, D. D. Daniel Sharp, D. D. Rt. Rev. Manton Eastburn, D. D. Rev. William M. Rogers, George W. Blagden, John Tappan, William Worthington, Albert Fearing, Heman Lincoln, Samuel May, Amos A. Lawrence, Jacob Sleeper, Charles T. Russell, Francis O. Watts, T. R. Marvin, Thomas Tarbell, William Appleton, Jr. Esqs.
Executive Committee. Rev. Francis Parkman, D. D., Rev. George Richards, George R. Samson, Esq.

PUBLIC MEETING.

The President opened the meeting with very appropriate and impressive remarks, alluding to the present remarkable condition of this country and Europe. He said that the Christian world is awaking to a sense of the importance of the Bible to the civil happiness of man; that true national, well regulated liberty can exist only in a Protestant country where the Bible can be placed in the hands of all; that where the Bible is unknown, the people are not prepared to govern themselves; that the process of true liberty has gone hand in hand with the knowledge of the Scriptures; that here in the Bible is the only method of laying hold of the conscience of men; that here too is the only security for the faithful discharge of duty by the public functionaries of a nation.

Rev. Dr. Jenks was then called upon to read selections from the Scriptures, and to offer prayer.

The Secretary read the Annual Report. He stated that there had been distributed, the past year, 3625 Bibles and 2708 Testaments—in all 6333 copies, of which a few were in foreign languages. Among seamen had been distributed 2530 copies—more than one third of the whole. To emigrants bound to California 850 copies had been given. The applications from this quarter alone had been so numerous, that to supply the demand would have wholly exhausted the treasury. Passing from statistics, the Secretary alluded to the resignation of the Rev. Dr. Pierce, whose long and various services, the Society could not but recal. Dr. P. was among the founders of the Society—was first its Secretary, and then its President, for a period embracing the whole time of its existence; his punctuality, his benevolence, the cordiality of his intercourse with all, his interest in this as well as every other cause, were mentioned, and the Society recognized in him one of its most valuable members, and would unite their prayer that the God who sustained him so long would be with him to the end of his course, and his declining days be brightened with the remembrance of the past, and by the hopes of the Gospel.

The Secretary also alluded to the death of Hon. Peter C. Brooks, one of the original members of the Society, and of its Board of Trustees, and benefactor to its funds—a man whose integrity, whose moderation under a prosperity seldom allotted, and whose attendance on the ordinances of religion, secured him honorable regard.

The Secretary then touched upon the permanency of this institution amid the changes that had taken place in the world during the forty years of its existence; he spoke of the benign influence exerted by the Bible Societies in this country and in Great Britain, which had distributed a total of 35,735,675 in 162 different languages; he dwelt upon the influence of this free circulation in preserving the purity of the Scriptures, and concluded his excellent report with a quotation from Martin Luther: "I have found it," said the Reformer, "a tree of life bearing many fruits. I have gone around it and shaken its boughs; nor is there the smallest branch which, if properly shaken, will not yield good."

Hon. Robert C. Winthrop, moved the adoption of the Report. I came here, said he, with no idea of saying anything better, I am sure, than has already been said before, or can be said by others whom I see around me. But I was unwilling to refuse any service your committee chose to lay upon me. I can not find it in my conscience, nor in my heart, to refuse my testimony to the transcendant importance of the work in which this Society is engaged. The distribution of the Scriptures, no man can hesitate to pronounce one of the most important, the most comprehensive, the most catholic objects to which human means have ever been directed.

In this week signalized as the Anniversary of so many charities and philanthropies, it is fit that this which brings the Bible within the reach of every heart, should take the lead, as the noblest of them all. Others follow in the train of this. Let the work of diffusing the Bible be thoroughly accomplished, and the soil is prepared for an abundant harvest of good works. Diffuse the Bible, and the hungry will be fed, the naked clothed, the prisoner visited. Diffuse the knowledge of the Bible, and the cause of temperance will be put upon a surer basis than private pledges or public statutes. The peace of the world will be secured better than by treaties or alliances. Diffuse a knowledge of the Bible, and the day will be hastened when every bond of oppression will be broken. Is it not to the Bible that we are to look for unlocking all the philanthropies which shall relieve and elevate the condition of the whole human family? Is it not the Bible which teaches that to visit the fatherless and widows in their affliction is a part of pure and undefiled religion, as well as to keep ourselves personally pure? Is it not the Bible which teaches us that next after the *first* and great command which is, 'Thou shalt love thy God with all thy heart,'—is the *second* which is LIKE unto it, 'Thou shalt love thy neighbor as thyself?' Is it not the Bible which charges the rich in this world that they be not high minded; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life? Is it not plain that the Bible is the very origin and spring of all that religious movement and machinery whose operation is exhibited the present week? May we not say without presumption, that all other instrumentalities are the distributing and service pipes of this, which is the great reservoir, and which it is the purpose of this Society to keep fresh?

Hold up the Bible in what view we may, regard it only as a human composition, who can overestimate it? I remember to have seen it somewhere mentioned that in an English Statute, about the year 1500, it was called not *biblion*, the book; but *bibliotheca*, the library. And, sir, what a library it is! Within what other covers shall we find such stores of entertainment and knowledge? Sir, the oldest of all books, and the most common,

> Age cannot wither,
> Nor custom stale its infinite variety.

The world which has outgrown all other books, has not outgrown this. It has lessons fresh for all nations and for all times.

All that is exquisite in style, charming in manners, touching in pathos, grand in description, sublime in imagery, most marvellous in incident, momentous in importance, men find here as they did a thousand years ago in their unapproachable original. The German Goethe has said of the little book of Ruth, that it is unsurpassed in idyllic beauty; and Humbolt has remarked that one of the Psalms—the 104th, contains the idea of the entire Cosmos; and it was no less a man than Fisher Ames who said that he was indebted for whatever eloquence he possessed, to the Scriptures, and particularly to the book of Deuteronomy.

Art and science have paid their highest homage to the Bible. The great masters of painting and of music are indebted for their conceptions and inspiration to subjects drawn from the Bible. It will never be forgotten that an Alexander carried about with him a copy of the Iliad, to inspire him with courage; and a Gustavus Adolphus always slept with the "De Jure Belli ac Pacis," of Grotius, under his pillow, by which he nourished his wisdom and greatness. But how many have been called to greater struggles than the Macedonian or the Swede, who have found in this book the sword of the spirit, the helmet of salvation, the shield by which they have been able to quench all the fiery darts of the wicked!

Mr. W. would add a few words in confirmation of the remarks of the Chair. The diffusion of the Scriptures, said he, has become indentified with the temporal prosperity and glory of the nation, and he was unwilling to take his seat until he had remarked on this point. Everything in the character and circumstances of our country, calls for the employment of every instrumentality, with increased activity, for the diffusion of the Scriptures. There is a remarkable coincidence in our history with that of our Bible. In 1607, King James issued a warrant to revise and retranslate the Scriptures, and if he never did any other wise thing, he deserves to be honored for that. It was published in 1611, and with that event commenced the distribution of the Holy Scriptures. There had been Wickliffe's Bible, Tyndale's, Cranmer's, the Genevan, and the Douay, but still no general circulation. Dr. Franklin has told us in his autobiography how in Queen Mary's time his grandfather stealthily took his Bible from the stool to which it was attached by pack threads, and watch was kept during its reading, lest no emissary of the government should spy out the act and bring them to punishment. It was only when the Bible was published by King James that it had free course. It was then, in that very year of 1611, that the cavaliers of England came to Jamestown. It was in that very year that the Puritans were seen flying over to Leyden, and they were destined to owe their advancement to that Bible, for obedience to which they suffered. Sir, the voice of all history and reason tells us that it is as impossible to found a house on the sand as to establish free institutions on any thing except the virtue and morality of the Bible.

Sir, all men must be governed. They must have laws. They must be governed by a power within them, or the strong arm of force; by the bayonet or the Bible. The less we have of statute law, and the more of moral influence, the better. The Bible furnishes us for self-government. To distribute it is a work in which we should unite as patriots and Christians. There is no room for difference of opinion. Let us each resolve to secure for ourselves, in that hour to which we hasten, the consolation of reflecting that it has not been for want of proportionate and constant efforts on our part, that every human being has not had a Bible to live by, and a Bible to die by.

The Rev Mr. Budington, of Charlestown, spoke to the following resolution—

Resolved, That when we look at the relation which the Bible sustains to the cause of human salvation, our obligations to circulate it are the same now as ever, but that when we consider the changes which the providence of God has effected, these obligations are greatly increased in number and augmented in force.

It is a pleasing and appropriate custom, said Mr. B., to note the ravages which time is making in the standard bearers of truth and goodness. And alluding to the mention made of illustrious names by the Secretary, and the Hon. gentleman who preceded him, Mr. B. added, let us never forget to commemorate their services. Let us remember the work of Tyndale & Coverdale, as well as of those who lived in the time of King James. Let us not forget those men who prepared the way for the word of God to have free course.

The translation of the Scriptures was introductory to that work for which we are gathered here to day. Said Erasmus, I would have the husbandman at his plough, the weaver at his loom, the traveller on his journey, sing the lyrics of the Bible. And Tyndale, catching up these words said, if God would spare his life, the boy driving his plough shall know more of the Scriptures than many of our divines now do. When in exile, a few years afterward, he was sought out by Henry VIII to be brought back to England; he said, I would willingly go back if my Sovereign would give the Bible to the people in his own vernacular. We have entered into their work. The boy is driving his plough, and the husbandman is in his field, and the weaver at his loom, and the traveller is on his way—but, sir, the Bible is not beside him! We must carry it to him.

Sir, the resolution speaks of increased obligations to effort in this cause. In the days of Tyndale, the whole population of England could not have been more than five millions—but what vast numbers now speak the English language! An English population is spreading, tier after tier, over this Western continent, is pressing through the passes of the Rocky mountains, and crowding the Pacific shores. The history of the past affords no parallel to this. Are we not called upon to give ourselves to greater efforts?

If God had given us our being then when the Roman world was breaking up and forming anew; had we lived at that time with our present means of diffusing the Scriptures, the Protestant religion would not have been a fact, nor would there have been a Church of the Middle Ages. But we here have a new Europe, a new Germany; we have representatives from Europe, from Northern Siberia to vine-clad Italy. And whether we should have another European history like the past; whether we should have Socialism and Red Republicanism with its bloody ensign flung out, darkening our history, will depend on the decision of the question whether the Bible or infidelity should prevail. For himself he did not believe we should have another Europe. But European history is itself not yet closed. We see it in its changing constitutions. There is no peace without the influence of the Bible.

Rev. H. W. Bellows, of New York, introduced the following resolutions, with which the exercises were closed: That the circulation of the Scriptures is especially important in an age and in a community of great prosperity and high social and moral culture.

Mr. Bellows remarked that in attending the anniversary of the society a few days ago in New York, there seemed to be an ample field, to furnish the Bible to the destitute. But we are here in Massachusetts where we most needs think every family has a bible. Were there however no destitute among us, no sailors who need this chart of eternal life, the services of a Bible Society would still be needed were it for nothing else but to guard against the moral dangers that threaten us, and to raise still higher the standard of morality and piety. I venture to say, observed Mr. B., that we are not aware of some of these dangers.

In the first place, we are not a people distinguished for our reverence and humble acknowledgement of God. The traveller would observe abroad, amid those destitute of our privileges, a reverence not always noticed here. The disconnection of Church and State, which in this country has been attended with great gain to freedom and religion, nevertheless has this disadvantage—that our public men rarely have an opportunity, and rarely seek an opportunity, to testify their regard for religion. So that when such a thing occurs, the whole country looks on with admiration and wonder. Sir, it ought to be the commonest thing in the world. I rejoiced, said Mr. B., in hearing the eloquent testimony from my honorable friend to the value of the Bible, and I wish other public men would follow his example.

The Bible itself, in the prosperity of which it is the source, is an incidental occasion of evil, from the fact that prosperity begets a high mindedness, and the feeling that we have need of nothing, and the want of a sense of dependence on Almighty God. We must make the Bible address itself directly to the counteraction of this evil.

Not only is it necessary to guard against a spirit of irreverence, but also against the evil of sectarianism, which crowds us into so little a corner. Thank God that we can come together on the platform of circulating the Holy Scriptures, and all attest our oneness in the object.

Sir, the Bible is a kind of book, which to praise, seems out of place. It was once the book because there were then so few books; now it is the book because there are so many. Said Sir Walter Scott on his death bed, "Lockhart! read to me." "What shall I read, Sir?" "How can you ask? There is but one book." It is now when such a flood is setting in upon us that we need to send forth the Bible as a standard against it.

Mr. Bellows concluded his very eloquent speech with alluding to the connection of the Bible with our national welfare and to the confirmation it was continually receiving from science and from new discoveries. If we dig up Nineveh, or lay open the catacombs of Egypt, we but show more clearly its imperishable foundations, and the truth of its records.—The Bible is true, said he, every word of it. As it was old, so is it ever new. It is the granite, rooted in the depths of the earth, and cleaving the skies. It is foundation and cap-stone.

The services were closed with the Doxology and the Benediction.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

The annual meeting of this Society was held on Monday, May 28th, at the house of the Rev. Dr. Frothingham, and the following gentlemen were elected as the officers for the year.

President. Hon. Chief Justice Shaw,
Vice President. Edward Everett LL D.
Secretary. Rev. Francis Parkman, D. D.
Treasurer. Hon. James Savage,
Counsellors. Hon. Josiah Quincy, D. A. White, Abbott Lawrence, James Savage, Rev. George W. Blagden, John A. Lowell, and Robert G. Shaw Esqs.

The Hon. John C. Gray was chosen a member of the corporation to supply the vacancy occasioned by the death of the Hon. Peter C. Brooks.

From the Report of the Treasurer it appeared, that the funds of the Society were in a very flourishing condition, and we rejoice that so many widows of our deceased brethren are partakers of this most excellent charity.

THE BOSTON PORT SOCIETY,

Held its anniversary at Federal St. Church on Monday evening—Hon. Albert Fearing, in the Chair. A hymn having been sung, Rev. Dr. Sharp offered prayer.

The President arose and made a few appropriate remarks. He alluded to an observation made by Hon. Mr. Winthrop at the Bible Society, that the philanthropic anniversaries appropriately commenced with that of the Bible Society. Might we not consider it a significant fact, that the first evening was given to two societies, one of which concerned the peace of the world, and the other one without which civilization would go backwards. This was the 20th Anniversary of the Boston Port Society. It commenced in feebleness, it was now strong. That its present wants and wishes and prosperity might be known, he would call attention to the Report of the Secretary.

J. A. Andrew, Esq. read the Report. He recognized the Divine Providence in the success of the enterprize—which had been experienced not indeed without watchfulness, and great exertion, on the part of faithful men who felt the work needed to be done. He next presented a view of the financial concerns of the Society. It was now paying an interest on a debt of 17,000 dollars. The annual expenditures were 3277 dollars, the income from the Mariners' House, the Bethel Store, and the collections in the Bethel Church, amount to 2675 dollars; leaving a deficit of 602 dollars. Were the debt of 17,000 dollars paid, it would reduce the expenses to 2200 dollars a year, and the society would be a self-supporting institution. The Secretary then proceeded to urge the claims of the ploughmen of the ocean, in an earnest, pertinent appeal.

Hon. John H. Clifford, of New Bedford, moved the acceptance of the Report. It was to his own mind a very significant fact, that he should find here in this Society a Boston merchant presiding, and a brother of his own profession drawing up an able Report of its doings, and that in another Society he should see the honored and the gifted, "aye," said he, "the first," of our statesmen, coming forward to declare his deep sense of the value of the Scriptures, and help promote their universal diffusion. It is the bow of a bright promise in respect to future benevolent labors, in which not ministers alone shall be active, but all unite—and the sailor too feels that he has a common interest. Mr. C. had come, on this occasion, to pay back, as far as in him lay, the great debt owed to this long neglected class of men. He could never look upon one of the stately merchant palaces of our cities without thinking of the toils of those who have reared it—nor upon the property of the country, without thinking of the labors and perils of those who contributed to produce it.

He would impress one idea—that there is an identity of interest in respect to seamen; and in illustration of it, he would relate an anecdote told him by one who had preceded father Taylor in preaching to seamen—["Enoch Mudge," said father T. sitting by.] A few years ago, two young men shipped on board a whaling ship for a three years voyage to the Pacific. They were both dissipated and reckless; and before the vessel sailed, one of them, whose father was holding office in the Federal Government, deserted, who afterwards was fortunate or unfortunate enough to obtain a warrant in the navy. He ran his career on board the *Somers*, and terminated it by swinging off at the yard arm. The other performed his duty on board the whale ship, but returned with a fatal disease which he had contracted, found a Home, and a friend in a Bethel minister, and died. The venerable old man to whom Mr. C. had referred, showed him the Bible of the young man, the gift of his mother. On the fly leaf, by the mother's hand, were written the lines of Ferguson,

> "Remember, boy, who gave thee this,
> When other days shall come," &c., &c.

He died with the Christian's assurance of hope. I ask you, said Mr. C., how much can you do to multiply these good influences?

Mr. C. in conclusion paid a complimentary tribute to father Taylor, and urged that the debt now upon the Society should remain no longer undischarged. For it is a poor testimony to our sense of obligation and of expediency. On selfish grounds alone it should be paid. And in consideration of our exemption from calamities fallen upon other nations, and from the devastations and catastrophes suffered in other sections of our own country, what is it, he asked, that we can be called on to give to this Society, that deserves to be regarded even as a petty instalment of our great debt of gratitude to God?

Rev. Mr. Bellows, of New York, remarked, that an American Christian metropolis is under peculiar obligations to confer the blessings and securities of the gospel upon seamen.—Were it only for the sake of the diffusion of Christianity, our obligations to the sailor would be very great. For not only do we see how much the sailor has contributed to our comfort, but it has come to be understood that Commerce is the great Christianizer of our times.—In America, we are the children of sailors. They discovered these shores, they brought hither civilization and the Gospel. They have built up the nation. What are these granite stores! They are only coral reefs built up by the untiring industry of these insects of the ocean. Where are our best banks! They are the Newfoundland banks. Our water lots are our best lots, and our farms are away over in India.

Our friend who has just spoken, comes up from that great *fish-hook* of Massachusetts, Cape Cod; and we are much indebted to that gentleman for what has been done to build up our prosperity. The greatest benefactor to Boston was once a common sailor. But we have regarded seamen as the outcasts, the *parians* of society, the *bedouins* of the great sea. We have supposed that their hearts would shed all good influences as readily as their tarpaulins the rain; that their capacities were as short as their jackets, and their morals as loose as their trowsers; that they were "old salts"—like the salt mentioned in Scripture—fit only to be trodden under foot; a sort of men given over to reprobation; that there was no chance of safety for them except another deluge should come and keep them always at sea.

Mr. B. then touched upon the circumstances which contributed to make the sailor what he was; the generosity and openness which made his moral exposures the greater, and he asked, What can we do for them? They are a class forever increasing, must be forever in the world, and we forever profiting by their labors. What then could we do for them? We must give them the Gospel. We could do nothing for them without the Gospel.

Mr. B. alluded to the instrumentalities employed by this Society, and the expense yearly incurred. The sum seemed to him ridiculously small. It is not so large as the salary of some of the pastors of the churches in our large cities; and shall we say father Taylor's parish is inferior to any other, in importance and influence? Sir, half the marine of the world pass through his hands in the course of a year. If, as the saying is, the world is full of round holes and square plugs, and the square plugs have got put into the round holes, here there is an exception—a round plug is exactly fitted to its round hole.

Mr. B. expressed himself rejoiced in the influences now exerted through this society. He believed a noble class of men would finally appear in the sailor. If he had not some of the virtues, he also had not some of the vices of landsmen. He has some of the simplicity that has retreated to the sea. The sailor element is wanted in our religion.—This society is moreover doing as much as any other to teach that the power of the gospel resides not in this or that sect, but in great principles—a work most needed to be done. He said that a few days ago in New York, preparatory to the duty he was called upon soon to perform in Boston, he attended the launch of the Northampton, in order to pick up a little nautical information. It was a ship of 1500 tons; and another smaller vessel of 500 tons was also launched. The former went off finely, courtesying to the element that received her as her home. But the other ship lurched over on her beam ends. It was the most shocking spectacle he ever beheld—so many precipitated into the water, and one, he heard afterwards, was drowned. The reason was, she took no *ballast*. He hoped the large ship would be a type of the sailor. We must put the ballast into him, otherwise he will be sure to be thrown upon his beam ends.

The Port Society, said Mr. B. in conclusion, having reached its 20th Anniversary, will next year be of age. He was afraid "our Port" would not be free. But we shall be the most unnatural of fathers if we suffer it to go forth encumbered. Free it from debt, only do not do so much as to debar us from the privelege of coming here to plead your cause.

Father Taylor followed Mr. Bellows in one of his best efforts. We shall try to do something by way of writing out our notes of him next week. But we doubt whether even a phonographer could report him perfectly. He was like a *Roman Candle* on Fourth of July night on the Common, and going up occasionally like a score of rockets—and as he exploded away, we really hadn't *nerve* steady enough to keep the pencil agoing—and it was pretty much so at the other meetings at which he spoke.

The Doxology was next sung, and the Benediction pronounced by Dr. Sharpe.

TUESDAY.

[The Morning Prayer Meetings, the first of which was held on Tuesday morning, at the Church of the Saviour, we shall put together in the Register of next week. We will only take the opportunity to say, that the very large audiences which are attending them express the deepest satisfaction and manifest the deepest interest in these seasons of fellowship with God our Father, and Christ our Redeemer, and with one another.]

THE BUSINESS MEETING OF THE AMERICAN UNITARIAN ASSOCIATION was held in the Chapel of the Church of the Savior at 9 o'clock, A. M., the President in the Chair. Rev. Mr. Osgood offered prayer. The Secretary read his Report, an extract of which will be given next week. The following gentlemen were chosen officers of the Association:

President.—Rev. Ezra Gannett, D. D.
Vice Presidents.—Rev. Samuel K. Lothrop, Hon. Stephen Fairbanks.
Executive Committee.—*Directors.*—Rev. Jas. W. Thompson, Isaiah Bangs, Esq., Hon. Albert Fearing, Rev. Alonzo Hill, Rev. Charles Brooks.
Treasurer.—Henry P. Fairbanks, Esq.
Secretary.—Rev. F. W. Holland.

THE UNITARIAN COLLATION.

This social occasion, which seems to receive new interest every year, and on the present year was an exceedingly animated one, took place on Tuesday afternoon at 2 o'clock, in the Assembly Hall in Albany St. As many tables were spread as that large Hall would allow, nor could one be sent out to say, "and yet there is room," for there was not room enough. After the tables were all filled, there remained a hundred to be accommodated with seats in the space ways between the tables, and some to be dined out of the Hall. Between nine and ten hundred tickets were sold. A beautiful spectacle presented itself in the tastefully decorated hall, and elegantly furnished tables—attesting the attention of the Committee of Arrangements to provide a repast and an occasion worthy of themselves and of those whose hospitalities they had been charged to carry out. When the guests were all seated, and we looked over the seemingly innumerable company, arrayed in order infinite, and thence to the portraits suspended on the east side of the hall,—the portraits of Kirkland, Thatcher, Buckminster, and Pierce, and Channing, and the two Henry Wares, father and son, and the bust of John Quincy Adams in the centre; men whom we hold in affectionate veneration, and who seemed to look down upon us with a smile, there was a thrill of feeling, to be experienced only under just such circumstances.

Manlius Clark, Esq., welcomed the guests with appropriate remarks, and introduced Hon. Josiah Quincy, Jr., as the President for the day. The Blessing was asked by Rev. Dr. Peabody. The next duty of receiving the good things on the tables was well discharged, and thanks were returned by Rev. H. W. Bellows.

Mr. Quincy said:—We have met once more to exchange our sympathies—so many persons—united by a common faith and hope. It has been thought to be a new thing to meet together at such a festival, to eat and drink and at the same time to be grateful to our heavenly Father and show forth his goodness. But it is no new thing. It was a custom observed in the earliest ages, both in the Pagan and Jewish world. It passed from the Jews to the Christians. It was in the breaking of bread that the Master was made known to his disciples, and as Christians we hope in a future world to sit down at the marriage supper of the Lamb.

The observance of a religious festival was to be kept with rejoicing, agreeably to the divine command. And how many causes of rejoicing have we! The blessings of civil and religious liberty, and the peculiar privileges enjoyed in the present age—privileges secured to us by the blood of warriors and of martyrs! We have peace within our walls and prosperity in our palaces, while across the ocean there is so much trouble—and we know not where it will end—We have above all the blessings of life and immortality brought to light in the gospel—and we know that our friends who have passed away—they from whose instruction we have received so much—stand ready to welcome us to higher, and holier, and purer joys above.

The President called attention to one peculiarity in the Jewish institutions. It was, *Thou shalt not forsake the Levite*, and especially if he was a stranger in a city was this precept to be regarded. There is a great change in which we are attempting to discharge the duty. We read of one Shunammite woman, who perceived the man of God as he passed by, invited him into her house, provided him a little chamber in the wall, set for him there a bed, and a table and a candlestick. Instead of a chamber for one prophet, behold this large Hall where we have provided for so many! The change in the mode may have been necessary from the change in locomotion. For we read, when the Levite travelled, he said to his servant, "Arise, saddle me the ass; and, as it was once read, he arose and saddled HIM." But now, instead of coming in the old fashioned way, behold, as described in the prophet, it is with chariots and horses of fire.

The President added, that it was his part to welcome his reverend friends, in the name of the laity of Boston; and he welcomed them not as men who were entitled to peculiar sanctity on account of their position, but as our elder brothers, called to the same trials, who, with us, by patient continuance in well doing, seek for glory, and honor, and immortality. We welcome you, said he, as dearly beloved friends. We welcome you to the religious festivities of the city—especially those who come from a distance, and who after the way they call *heresy*, worship the God of their fathers. It is with peculiar sympathy we welcome you to this Jerusalem of our faith—the scene of the labors of a Freeman,—(a freeman whom the truth made free) a Thatcher, a Tuckerman, a Buckminster a Channing. We welcome you to the sympathy of this great religious assembly, and hope we shall have the opportunity of welcoming you again. In the name of the laity of this city, present and absent, we bid you a hearty welcome to this feast.

Rev. F. A. Farley, of Brooklyn, N. Y., arose and said a very pleasant duty devolved on him, to respond to this welcome to the hospitality of the laity of Boston, and to the kind regards of this family of Christians. I share, said he, in the common delight of those who were born here, and who have the feeling of coming *home*. Though every year has made its changes, yet still there remain familiar faces; and though there might be none who knew us, though there were no domestic ties to unite us, there are the bonds of a common hope, and a common faith to prepare us for a higher home. Our wives are here to meet your wives. We are here to be excited by social enjoyment to higher duties. But who of us does not miss one, whose portrait hangs above me, and upon whom the hand of sickness is now heavily laid! Who does not rejoice that though not permitted to be with us in spirit, there comes from his home a thought to bless us. Mr. F. alluded to a few pleasant sallies that passed between Dr. Pierce when last here, and his brother on the left of the Chair, [Rev. Dr. Kendall,] who, he was glad, was still spared to be present. Our hearts go to that home in Brookline with our prayers that God would visit him continually with the smiles of his countenance. Mr. F. renewed his expression of hearty thanks.

The first hymn was then sung as follows:—

ORIGINAL HYMN.

TUNE—*Auld Langsyne.*

HOSTS.

Kind friends, around our festive board,
We welcome one and all:
May Heaven's best blessings on each head,
In rich abundance fall.
From homes ye come, from scenes afar,
Endeared by toil and love,
May these kind greetings, in our midst,
Bright wreaths of blessing prove.

GUESTS.

We take the offered, generous hand,—
Accept the friendship true:
We come,—but not alone, you see;
We've brought the ladies too.
Your gifts before we have enjoyed,
We fain would keep them bright,—
So bring those partners, at our side,
For union in delight.

HOSTS.

Thanks, thanks for this; but there are some
We strive in vain to see:
Say, why not with this gathered throng,
As they were wont to be?
The manly form, full heart and voice,
Those spirits meek and true,—
Why have ye left them now behind,
Or kept them from our view?

GUESTS.

Alas! alas! the silver haired—
He, stricken—cannot come;
And those, the cherished and the loved,
Their Father has called home.
Though sad our hearts, though void the seats
They seldom failed to fill,
We feel the lesson is to teach
Submission to His will.

HOSTS.

Kind friends, may all the passing week
A constant feast still prove;
And may you draw, from deepest founts,
For light, for truth and love.
And when with strength, from action gained,
To homeward scenes ye turn,
May each, anew, within his soul,
Feel God's pure spirit burn.

BOTH.

Together let

This brought up the President again, who said he once defended the poetry of his Christian name before some young ladies, by quoting the stich in the N. E. Primer,

"Moses, Elias
David, Josias,
All were pious."

The president also playfully and yet touchingly alluded to Mr. Taylor's expression of his sense of loneliness and desolateness amid the scenes of his birth place, and said he would find the companions of his youth and meet the friends of his riper years in heaven.

ORIGINAL HYMN.

TUNE—*Dundee.*

Once more around this board we meet,
In heart and voice to join;
Loved faces here with joy we greet,—
Here love and joy combine.

Another year has passed away
In labors all divine;—
O God! be thou our guide and stay,
Whilst earthly days decline.

We'll preach thy truth, and speed thy word,
To earth's remotest clime,
Till every land thy name hath heard,
And light on all shall shine.

If grief, or loss, or trials come,
Oh! let us not repine;
But bravely bear the gospel on,
Our Master's cross the sign.

Dear Savior! gentle spirit come!
Our hearts with thee entwine;
And, when with earthly days we're done,
May we be sealed as thine.

The following letter was received by the Committee of Arrangements from Dr. PIERCE.

BROOKLINE, May, 29 1849.

Many thanks, my Christian friends, for your sympathy under my infirmities, so kindly expressed, as well as for your invitation to the annual social gathering of this day, as it brings vividly to my recollection the delights, which such meetings have always afforded me "like the memory of joys, that are past, pleasant, but mournful to the soul."

Though I cannot be with you in person, my spirit will be with you, *invoking upon you and your numerous guests the best of Heaven's blessings, with the firm conviction*, that the mingling of such kindred souls on earth is a foretaste of the communion of departed spirits in glory. I am, gentleman, yours, in the best of bonds. JOHN PIERCE.

To Messrs.
Francis Alger,
Benj. H. Greene,
S. H. Barnes,
Francis Brown,
P. T. Jackson,
J. M. Jones.

The PRESIDENT introduced the name of Rev. Mr. Pierce, of whom he spoke with deep feeling, and carried with him, as always, the sympathy of the audience. Changing again from grave to gay, and alluding to Dr. Pierce's interest in the singing, he said an organ, to produce a good *tune*, must always have a good *bellows*, which brought Rev. H. W. BELLOWS upon his feet.

MR. B. expressed his surprise that a gentleman, who had held the highest official station in this city, should have descended to punning on names. In reply, Mr Q. remarked that he had felt that full cause was given him to do so, when, as Father Taylor rose, he heard the gentleman now up remark that he had "raised the wind"; and when a man was *'in extremis'* he was entitled to the benefit of clergy. Mr. Bellows resumed:—The honorable gentleman had raised the wind on the one hand and the *wind* on the other. Mr. B. intimated an understanding that he could be left undisturbed. With all deference to the faithfulness with which the honorable gentleman had discharged his public duties, he must say that he was unscrupulous in regard to his private contracts.

MR. BELLOWS contrasted the privileges enjoyed by Unitarian Christians in and near Boston, with the more remote parts of our country, and he took occasion to mention the presence of a brother from the far West, who was now for the first time in his life in New England, and whose voice he hoped to hear. Mr. Bellows expressed, in conclusion, a wish that he could daguerreotype the whole scene, and show it through the land. It would be the best *Unitarian tract* ever published. We do not think it strange to have our voice to laugh and our time to pray, and to receive God's smile upon both. It is our work to manifest to the world a cheerful faith; to make life to be cheerful and happy.

REV. MR. DELANGE, of Quincy, Ill., was called upon, who, with some pleasant *Western* humor in the course of his remarks, said that what he heard of the number of Unitarian Christians in the East, which to him had previously been an object of speculation, he now felt to be a fact. He expressed *his interest and sympathy*, and concluded with an earnest appeal for Christian missions.

HYMN. — MONTGOMERY.

TUNE—*Hamburg.*

O Spirit of the living God!
In all thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our benighted race.

Be darkness, at thy coming, light;
Confusion, order, in thy path;
Souls without strength, inspire with might;
Bid mercy triumph over wrath.

O Spirit of the Lord! prepare
All the round earth her God to meet;
Breathe thou abroad like morning air,
Till hearts of stone begin to beat.

Baptize the nations; far and nigh,
The triumphs of the cross record;
Thy name, O Father! glorify,
Till every people call thee LORD.

The following letters were also received by the committee of arrangements, which have been yielded to our request for their publication.—They greatly enhance both the pleasure and the profit of such an occasion.

BOSTON, May 29th, 1849.

GENTLEMEN: Absence from home, prevented me from receiving, until Friday evening last, your kind invitation to be your guest at a collation to be provided this day, for "clergymen, with their ladies, and other distinguished friends of morality and religion." I thank you for the honor and kindness of your invitation. I would have accepted it in the spirit in which it has been offered, but a public engagement will require my presence elsewhere during the hours of your religious festival.

You do me no justice in supposing, that my christian sympathies and regards are not confined within the boundaries of sect. Wherever I see the moral image of God, I recognize a son of God; wherever I see the spirit of Christ and pains-taking efforts to be like him, I recognize a disciple of Christ. And while the New Testament says; "in every nation he that feareth God and worketh righteousness is accepted of him," I cannot withold my esteem and regard from such persons.

Yours respectfully,
DANIEL SHARP.

WORCESTER, May 19, 1849.

GENTLEMEN:—I have felt painfully constrained, by severe and protracted sickness in my family, to delay a reply to your kind note of the 9th inst., in the daily hope that it might be made in my power to accept the invitation with which you have greatly obliged and honored me. As, however, I can no longer anticipate, with any degree of certainty, the pleasure of being present to participate with you in the enjoyments of your fraternal Christian Festival, on the 29th instant, I must content myself with cordially wishing you and my Unitarian Brethren, the best influences, and happiest enjoyment of the interesting occasion. My education, my early associations, and my present connections, bind me in the strongest sympathies to the religious denomination which you represent, and I shall ever rejoice in any opportunity which may be allowed to me, of reciprocating with esteemed Friends the sentiment of christian fellowship and affectionate regard which unite us to each other in a common faith.

Under a deep and grateful sense of your kind remembrance of me,

I am, Gentlemen,
most truly,
Your obliged Friend and Serv't,
LEVI LINCOLN.

WORCESTER, May 26, 1849.

GENTLEMEN:—I have your favor, and in reply observe that if it shall be within my power I shall join you in the religious services and festivities of the day. I have often heard the assemblies of which you speak mentioned not only with respect but with warm and feeling reminiscences. That social meetings of this description may be highly useful as well as agreeable cannot admit of doubt, for much intellect like much fuel gives a warmth that is felt, and while it invigorates our faith, it strengthens us for renewed exertion in the discharge of our duty.

The christian religion needs no commendation from me—its work lies before us. Aside from the great and inspiring promises of the future—the advanced state of civilization and the improved and improving condition of men under the influence of its benign principles are too obvious to be mistaken. It has I know had much to contend with. The controversies among its professed friends have been often bitter and bloody, and indeed any thing but a christian spirit has characterized them. But the age of violence and persecution is fast passing away, and the various sects are slowly but surely learning what seems on the face of things to be obvious; that they all draw their faith from a common source; are aiming at a common object, and differ much less in the essential fundamental principles by which it is to be attained than has generally been supposed. It would seem as if fraternization could no where be so appropriate as in the great christian community, and I cannot help thinking that the light of truth will, at no distant period make the path so plain that it may become a common highway. But, Gentlemen, I forbear to pursue the subject, however interesting, as I dare not take upon me the task of guiding or instructing others. Should I not be present, I can only express my sincere wish that all who meet may find the fullest measure of enjoyment and go away having imparted and received fresh vigor for the multiplied duties which are imposed upon the Christian.

With great respect,
Your obedient Servant.
J. DAVIS.

NEW BEDFORD, May 23d, 1849.

GENTLEMEN:

The kind invitation to be present at the Unitarian Anniversary, which you have extended to me has been duly received and demands my warm acknowledgments.

Genuine freedom and sympathy are doubtless the best ingredients in all our social intercourse—how much more so then that which flows from a Christian spirit, making free, as the spirit of the Master of Christians can alone make free.

I am, gentlemen, with sentiments of sincere respect, yours, &c.,

JAMES AENOLD.

NEW YORK, May, 23 1849.

GENTLEMEN,—I should have been glad to accept the invitation with which you have honoured me, to become the guest of the Unitarian Laymen of Boston on the 29th, if my engagements permitted me; but, unfortunately they oblige me to deny myself the pleasure. To have stood in the presence of so many whom I venerate for their enlightened piety, their learning and their benevolence, and who show the world that it is possible to be charitable without being indifferent, and rational without ceasing to be religious, would have made it an occasion which I should long remember. The farther I advance in life, the less consequence I attach to the peculiarities of religious denominations, and the more fully I sympathize with what is reverential and conducive to peace and good will, in all the forms of Christianity. It is impossible for me, however, to refuse a peculiar sympathy to the Unitarian persuasion, and I shall be with you in spirit at your festival. I am, gentlemen, with great regard &c.,

WM. C. BRYANT.

Lexington, May 17, 1849.

GENTLEMEN:

In answer to your favor of recent date inviting me to be present at your collation on the 28th inst. I have the honor to say that it would give me great pleasure to be with you on that occasion; and if other engagements do not prevent, I will be present, thereby testifying the interest I feel in the cause in which you are engaged. Nothing has done more to impede the spread of the Gospel than the unsocial aspect which religion has been made to assume. The idea has been too prevalent that to be a Christian we must become a recluse; or at least forego all the pleasures of social intercourse. But thanks to a kind Providence, such views are fast passing away. Men are beginning to learn that religion is a social principle adapted to our natures and suited to our wants; and when it is received in its native simplicity, will contribute to our social enjoyment by fitting us for the society of kindred beings. Nothing perhaps is better calculated to further these views, and to call out and strengthen the social affections, than festivals such as yours. Such meetings of friends—such interchanges of religious sentiment—such "feasts of reason, and flow of soul," chastened as they will be by the pure principles of the Gospel, cannot fail to dispel the gloom with which bigotry has surrounded religious subjects, and to teach men that "wisdom's ways are ways of pleasantness, and that all her paths are peace."

I am, gentlemen, very respectfully
Your Friend and Servant,
CHARLES HUDSON.

ST. LOUIS, May 22.

GENTLEMEN:

I fear that my answer to your very kind invitation will be too late, but your letter was delayed in coming, and I have inadvertently lost two days since its reception. Nothing would have given me more pleasure than to be present with you at your next meetings, particularly because of the new and strong interest which seems now to be felt in the missionary cause, which is peculiarly the cause of Christ. But this year, of all others, I am unable to leave home. The presence of the cholera alone makes it obligatory upon me to remain among my people, and now in addition to this calamity, we have been visited by a conflagration which has destroyed a valuable part of the city, to the amount, as estimated, of $5,000,000, and which, by creating much poverty, will of course increase my duties and cares.

I remain, very truly,
W. G. ELIOT, Jr.

The PRESIDENT gave the health of a Catholic priest—Father MATHEW; who has left England on a visit to this country, and is now "half seas over." If that, he added, does not mean DEACON GRANT, whom does it mean? Alderman Grant, said the President, introducing him as he rose.

MR. MAYOR—said Mr. G.—(this occasioned a laugh, and he corrected himself—adding, I had almost forgot myself, though you did give the 'casting vote.') This allusion produced very hearty applause.) Mr Grant spoke of the enjoyment of such a scene as this, as compared with the suffering from intemperance which Father Mathew had done so much to relieve. He hoped to greet him soon in this City, and as large a hall as this be provided for his reception. He expressed his hope also, that the vast moral power in this vast assembly would be brought to bear on intemperance, and a cause so connected with religion, and humanity, and all we hold dear, be advanced. But he saw one near him who had done much for this cause, and to whom he would give place.

The PRESIDENT rising, said there was an ancient poem called the ILIAD, and its subject was the capture of TROY; but it was a question whether there was such a place as Troy. A gentleman was present who could solve that question, and he would give, *The Poet of Troy.*

[The sentiment was received with much applause.]

MR. PIERPONT said, that sailing between the island of Tenedos and Asia Minor, he saw a place pointed out as the tomb of Ajax on the plains of Troy, that might be considered pre sumptive evidence of their being such a place. He spoke of the classic names of towns in New York State—of Troy, his present place of residence, with its Olympus on the north, and Ida on the east. When the sun rises over that mountain, (and he saw it rise oftener than when here in the city,) it reminded him of the East—of Boston which he still loved so well. From this city had emanated so many of the benevolent influences that have blessed the country. Hence too the elements of the temperance reform. Here lived that friend of man whose labors have done more than the labors and sacrifices of any other man to give it high aims; a man whose zeal no contumely could cool. Honor to his name. (Applause.) And although I run the risk of being charged with personal allusion, I would refer to still another, who sitting at the head of a city of 120,000 inhabitants, at a crisis when the question was presented whether the sale of intoxicating drinks should be licensed, DARED to decide by his vote, that it should not. (Great applause.) Honor to him! That act shall render him immortal.

Mr. P. alluded to the rising tide of reform, expressed his belief that another man would not be hung in Boston, and that the spirit of him who came to save will be infused into the laws and into society.

"*Sursum corda*," he would say—Up with your hearts! The time is coming when this will be the key note in our anthem at our festivals, and shall ascend to the ear that always bowed to us, that gracious Being who will give his approval to every effort to lift men up to God.

After a full and unanimous vote to come together again the coming year, the doxology was sung, after which the company separated.

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.

Eternal are thy mercies, Lord;
Eternal truth attends thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

THE AMERICAN UNITARIAN ASSOCIATION.

The Annual Meeting of the American Unitarian Association was held in Federal st. Church, on Tuesday evening, commencing at 7 o'clock—Rev. Dr. Gannett in the Chair. The exercises were opened with the 268th Hymn, and with prayer by Rev. John Pierpont. The secretary, Rev. F. W. Holland, gave an outline of the Report which had been read at the business meeting of the Association.

The President remarked that the Executive Committee had selected a few topics for discussion, and had requested some gentlemen to introduce the discussion of each. These topics were, our distinctive views as a body of Christians; the education of young men for the ministry; the circulation of books and phamplets; missions; and finally the great purpose of our religion and the cause of Christ's mission into the world—spiritual religion, the spiritual redemption of man.

REV. MR. BURNAP, of Baltimore, was then announced, the President adding a few happy words of personal allusion and compliment, as he did in respect to each gentleman on whom he called, which we shall not attempt to report.

MR. BURNAP remarked that there might be a propriety in assigning to him such a topic as setting forth the Unitarian faith. It had been said that Boston was the JERUSALEM of out faith. We at Baltimore, said he, claim to be the ANTIOCH For there, just thirty years ago week before last, was uttered to the world the Declaration of the Independence of our denomination. It was a declaration that we, who had not hitherto existed as an acknowledged Christian people, were, and of right ought to be, free and independent. From that time our progress and prosperity had been onward.

Twenty-two years had elapsed, said Mr. B., since I was first present at this old *hearth-stone* of our family, and none could tell the enthusiasm with which I come to it again. It has been reported, and the report has reached my ear, that Unitarianism is dying out. It has been publicly stated even by ecclesiastical bodies, that Unitarianism is at its last gasp. I doubted the assertion; for we had felt no coldness coming over us at the extremities. I have come here with the desire to test whether the fact be true. So far from dying, I find the pulses strong and healthful, and impulses sent out to the remotest borders.

I have been led to fear, said Mr. B., that the controversial era is not likely to last long enough. For the time to fix great truths is when minds are earnest. If that hour goes by, it can never be recalled. I see however strong grounds of hope. Twenty-two years ago, I attended a meeting of the Unitarian Association, when the whole number did not exceed the number of clergymen assembled to-day in yonder Chapel (the Chapel of the Church of the Saviour.) If Unitarianism is dying out, I should like to know what will happen when it lives.

I believe that the opposition to us is conscientious. There is a very prevalent feeling that our religion is so much like natural religion as hardly to be worth supporting—that it is a religion without God and without hope in the world.

There are causes which will correct this impression. What has been wanted is, to show that our religion can make good men, and purify the heart and life. We have wanted a glorious company of apostles, a noble army of martyrs; and we now have them. Our Calendar of saints is fast filling up. Since I was last here, many a venerated head has descended to the tomb. My eye has wandered around our large assemblies, and beholds very few who were present twenty two years ago. But they are not lost. The spirit did not descend on Elisha until the elder prophet had ascended to heaven, and left his mantle behind him, with which the young prophet smote the waters of the Jordan and passed through. We shall now work with accumulated power—our own and that of those who have gone before us. Our spiritual force is not diminished by the ascent of our prophets. While they look down, and their spirit is imparted to us, we shall be mighty.

But still we must not forget that our force is derived from a true theology. The distinct statement of the doctrines of Christianity must be our work for years. Without this the purpose of our missions will be lost sight of and we fail of accomplishing it. Here in Boston you may not see the need of doctrine, but there is a mass of ignorance of religious truth to be removed. There are false readings and interpretations of Scripture to be done away, and the true established in their place. There is the greatest encouragement to persevere in such a work, from the consideration of the rapid changes in society. Those long upon the stage may not be changed, but God sends us the unwarped minds of the young, whereon to write truth that shall be everlasting. Let every generation be instructed to interpret the Bible on the principles of common sense and common feeling, and thus receive a religion which shall not be dogmatic and sectarian. Let the relations of the Bible to reason and human nature be defined; and seek simplicity of principles. For the farther you diverge from natural religion, just so far you make religion incredible. The discussions have already settled the question on the side of orthodoxy, let it now be settled on the borders of deism. This can only be done by stating the glorious truths of our religion in their simplicity. And while we as a denomination are called on as a denomination to cultivate charity with all mankind, still our great duty is to simplify our religion, and thus make it the power of God and wisdom of God to salvation.

REV. J. F. CLARKE was next announced by the President. Said Mr. Clarke,—Perhaps I have not so much faith in formal Unitarianism as some of my brethren have. I have a great regard for sound opinions, but I think there is much more to be done than the formal statement of our distinguishing doctrines. I think, too, we ought to have a ministry, but my views on this subject may be heretical. I believe in a *ministry*, but not in a *clerisy*—a ministry not of such as are looking for an occupation, not good men merely, men of a pure literary taste and culture. That is all very well, but it does not make a man a minister. We want men who, whether they have a salary or not, a parish or not, can give their lives to doing good.

I have sometimes thought that the larger the salary, the less the work. Paul had no salary, but earned his own living. And this race of ministers is not yet extinct. They start up not knowing whither they are going. Where they find a school-house, there they preach—and they are a little better off than Paul; for they are not obliged to preach and work with their own hands for support. There are the Methodists, who have their one hundred dollars a year, and they have done a great good. Then we find here and there a country pastor, who has a little more than the Methodist minister. Then we come to those who, in England, have two or three livings, until we come to his Grace the Archbishop of Canterbury who employs his own chaplain to pray for him, and 60,000 pounds a year.

We want a Christian ministry who believe in Christ, and that the soul is in dangor, and that Christ is the way to God; a ministry who believe with all the heart that this kingdom of Christ is coming; a ministry who look to him for the pardon of their sins, and for a perfect and entire salvation; a ministry who believe that Christ came to the souls of men. We want too a learned ministry—not learned, however, after the method generally adopted. A young man is taken, sent to college and to the theological school, and kept secluded, then is put into a pulpit, and asked to tell people what they must do to be saved. We want a learned ministry, but learned in the qualities of the human heart. To prepare a young man for the ministry, I would first find one who knows Christ, and send him abroad into the country, to let him see how he can save men. I think he would come back and say that he wanted to know something more, wanted to know more of the bible—and that is the sort of ministry we need.

We want a *humane* ministry. A friend recently remarked, "We want in our theological schools a professor of Christianity applied to the nineteenth century." God calls on us to apply Christianity to social evils. When there comes wave upon wave of thought and feeling, we scarce know why or how, only that it is not by any foolish caprice of man—that voice is the voice of God. If we were looking round for a ministry that believes in the happiness of doing good, we should find many a man who would listen and come into our ranks.

I have, Mr C. remarked in conclusion, an interest in Meadville College, not because it is a manufactury of ministers, but because the young men there have had just such a preparatory training as I have spoken of—young men, who, after studying all the week long, have then walked 20 or 30 miles to preach—for which service they got two or three dollars. Young men who will work in that way ought to be helped. The Meadville School has been proving for the last five years that it could go on. When we consider the wealth in our denomination (and yet we would not appeal to the wealthy alone) surely that school ought to receive endowment. It has been helped by this Association from year to year. We have supported in part one of its professors. But it calls for an endowment, and the call should meet with a response.

HON. T. D. ELLIOTT, of New Bedford, was next introduced to the audience, to speak on the subject of Missions.

No subject, said Mr. E., is more interesting than this of Missions—not foreign missions, but missions—missions at home, missions at the West, East, North, and South. We have been dead on this subject. I speak, said Mr. E., not of the clergy, but of the laity. Our inaction has been like the pet sin that the good man has clung to. We have sought for reasons to justify our indifference, until that indifference has extended to other subjects. One reason for it is that we have been afraid of charges of proselytism. So far as the motive of action is to inlarge the area of a sect, it is not to be encouraged—but we have discouraged the expression of the desire to extend our faith. The time has come when that desire will manifest itself. It has been cherished, but not expressed. When was there a Unitarian who did not wish that others had the same glorious faith with himself, that others should come into the liberty of the gospel? That wish has been no father to the thought and purpose; yet the wish has remained.

That wish now demands expression. And what shall de done? You have, said Mr. E., been answering that question here in Boston, for the last few months.—If a railroad were to be built, or a bank to be established, or a college founded, men come together to talk about it. And there is great virtue in coming together. When a question can show itself in dollars and cents, men can discuss it, until a plan of united action is agreed upon.

Facts show that something must be done in relation to missions—and here in the American Unitarian Association are the very men to carry the plan into effect. It has been preserved for this—it has brought us to this. If it had not been worth preserving, it would have perished; but it remains, it is the body to accomplish this work of missions. It remains—and the desire remains to spread abroad our views. The nature of the missionary effort you do not wish me to describe. If we do not appreciate its nature, as that of diffusing spiritual life among men we are in the dark yet.

There are two ways to accomplish the object of missions, and whether the printed page, or the living voice be sent, both require the same support. It is vain to speak of sending out the missionary, unless we feed him. It will do for our clerical brother to talk of for getting a salary; but I do not know about this. Even the Methodist preacher, who does with as little as any, has, I believe, not his 100 dollars, but his 200 dollars and found. And to have 200 dollars and found is better than in many places in the ministry to have 2000 dollars and find himself. We must look at the subject practically, and see how much it will cost. At least, for the missionaries even to die decently, they must be kept supplied while they are dying.

It is said that money is wanted. We have our men of wealth, but not from them alone do we want the money to come. Let every one give his little. Suppose every man in this house should give his dollar—whom will it make the poorer? Will you tell me we have failed in previous efforts? I ask, is the work a good one?

Mr. Elliott then alluded to the thousands crossing the ocean from the old world seeking a refuge from starvation or the convulsions of revolutions, and contrasting our condition with theirs' urged us not to forget the homeless, especially their spiritual wants. He spoke of the tide rolling and swelling westward, and asked who can say, no friend of mine has gone? What father holds his son by any sureties? They go to seek rivers of gold: let us see that they have the waters of life.

REV. MR. DELANGE was introduced as one visiting New England from the West now for the first time, and who was formerly of the household of Abraham, but now of Christ, and pastor of the Unitarian Church in Quincy, Ill. Mr. DeL. spoke of his peculiar feeling in standing in the place where ministered one who was the means, said he, of conferring upon me the truth of the gospel of Jesus Christ, which is my hope and my joy and my crown. He would take the liberty to present one thought in antagonism to what he supposed the prevailing opinion of Unitarians The parting command of Jesus, "Go ye into all the world and preach the gospel to every creature," he received without limitation; and he had long thought Unitarians had not an ideal of their work sufficiently exalted. He would not undertake to say how the work of evangelizing the heathen should be done, but he believed our views the best adapted to do it; and heartily did he desire that Unitarian missionaries should penetrate into all the world. But he would speak of the missionary movement for the great West.

Mr. De L. contrasted the heroism displayed by thousands at this very hour wending their way to California amidst the greatest privations and dangers, influenced by the motive of improving their earthly condition—a heroism shared in by women also—with the feeling manifested in relation to the hardships of going out West to preach the gospel. It seemed to him something ineffably small. He made a palpable point in reference to those who had gone out from us having been trained here in N. E. under our faith. We were morally pledged to them. He had heard Unitarians spoken of as a moral people; but in neglecting to provide for the spiritual welfare of those who had gone out from New England, they would be guilty of an immoral act. But this work must be done, and by the grace of the Lord it shall be done, and will; and thousands and millions in the far West shall receive the gospel joyfully and understand it clearly as we ourselves do.

But how! Talking will not do it. We must go to work. Dissatisfied with our past performances, we must press on to attain and to do more. And let there be a constant craving in our hearts that this glorious gospel may be given to all.

There is, said he, a heroism in man. At this very hour there are thousands wending their way across the country to California to improve their earthly condition. Look at the privations and dangers that lie in their way, but see in how manly a way they meet them—and woman shares in it. And yet it is a great thing to go out West.

He would point out one or two methods of action. As he looked upon the many ministers, now gathered in Boston,—who had before seen only about half a dozen of his faith, and who almost doubted whether they existed, so seldom did they show their faces,—he was constrained to ask could not some of them become missionaries? He had on the Sunday previous addressed four or five hundred children in Warren Street Chapel—and he asked himself, why some of those boys were not selected, to be trained up as missionaries. He alluded to the influence of early direction to a particular field of labor, and the germination of a thought sown in the young mind. Then how much could mothers do, who should communicate to their sons the sacred fire of the gospel of Christ. Said Mr. De L., in conclusion, brethren, your views of the gospel are the gospel to you, and other men's views are the gospel to them, and you must spread your own views.

[Our space allows us to go no further—leaving unreported, this week, the remarks of Rev. Messrs Ellis, Taylor, and Frothingham.]

MASS. EVANGELICAL MISSIONARY SOCIETY.

The Annual Meeting of this ancient society was held on Thursday. A full account of the proceedings must be postponed till the next week. The following were chosen officers for the ensuing year. Hon. Richard Sullivan, Pres. Chas. Lowell Vice Pres. Rev. C. Robbins Secy. N. Thayer Esq., Treasurer. Benjamin Guild Esq., Rev. Drs. Parkman and Barrett, Rev. Alonzo Hill, Rev. A. P. Peabody, with the Secretary and Treasurer Executive Committee. TRUSTEES Hon. Richard Sullivan, Dr. Lowell, Hon. Levi Lincoln, Dr. Parkman, Dr. Barrett, Rev. A. Hill, Dr. Parkman, A. P. Peabody, E. Peabody, C. T. Thayer, Hon. Sidney Willard, Rev. Mr. Wheeler.

☞ We would call particular attention to the Address, on our first page, delivered by Rev. Mr. Motte, at the funeral of the late Mrs. Freme, of Brattleboro, Vt.—

☞ Discourse before the Peace Society,—a Society in whose objects Unitarian Christians take deep interest,—delivered on Monday evening by Charles Sumner Esq., will be noticed next week.

Rev. J. T. Sargent has received an invitation to become the Pastor of the South Universalist Society of this city.

Rev. Mr. Tenney has declined a unanimous invitation to remain as pastor of the society in Upton, and, though still residing there, has preached his farewell discourse.

☞ NOTICE. The Middlesex North Association, will hold their next meeting at Rev. Mr. Babbidge's, in Pepperell, on Wednesday next, June 6th, at 10 o'clock, A. M.

JOS. C. SMITH, Scribe.

Subject of discussion; What are the essentials requisite to effective preaching at the present day.
june2

☞ NOTICE. The Quarterly Charity Lecture, will be preached in the Old South Church, to-morrow Evening, at 7 o'clock. june2

MARRIAGES.

In this city, 28th ult, by Rev Dr Barrett, Mr Albert W. Lovering of Exeter, N. H., to Miss Cornelia, daughter of Ralph Smith, Esq., of Boston.

In Duxbury, 9th ult. by Rev Mr Moore, Mr James Durant of Boston to Miss Susan T. Hunt of D.

In Damariscotta, Me., 27th ult, by Rev Mr Fisk of Bath, Thomas M. Brewer, Esq., of Boston, to Sally R., daughter of the late Stephen Coffin, Esq., of Damariscotta.

DEATHS.

In this city, May 31st, at the residence of her son-in law, (Mr Alexander Vannevar.) widow Susannah Bowman, formerly of Amherst, Mass., 100 years 2 mos and 5 days.

26th inst, Anna Maria, wife of Hon John Gray Rogers.

In Calais, Me., 22d ult, Mrs Hannah Draper Wheaton, wife of Noah Smith, Jr., and daughter of the late James Wheaton, Esq., of Providence, 48.

THEOLOGICAL BOOKS—CHEAP. Stackhouse's Body of Divinity, folio—price $2 50.
Patrick Lowth's Commentary, 4 vs folio, Dr. Buckminster's copy, 10 00.
Whitby on the New Testament, 2 vs folio, price 5 00.
Webster on the New Testament, 2 vs 4to, price 2 50.
Biblia Greca 4 vs 4to, price 5 00.
Wolfius in Novum Testamentum 4 vols 4 to $5 00.
History of all the Religious Denominations in the United States, 8vo, price 1 25.
Watson's Theological Tracts 6 vols 8vo, 13 50.
De Wette on the Old Testament, 2 vols 8vo, 3 00.
Palfrey's Academical Lectures and Antiquities 2 vls, 3 50.
Cambell's Four Gospels, 2 vols 8vo, 2 75.
Noyes's Translations of Prophets, Job, Psalms and Canticles, 6 vols, 12mo, 5 00.
Soles's Koran 8vo, English Ed, 2 00.
Horsley on the Psalms, 2 vols 8vo, 5 00.
Jorion's Theological Tracts, 2 vols 8vo, 3 00.
Norton on the Genuineness of the Gospels, 3 vols 8vo, 5 00.
Burnett's History of Reformation, 3 vls 8vo, 2 00.
Cudworth's Intellectual System, 2 vols 8vo, 3 00.
President Hopkins on the Evidences 8vo, 1 50.
Barne's Notes on Isaiah, 3 vols 8vo, 4 50.
Gesenius' Hebrew Lexicon, 8vo, 3 50.
Barrow's Complete Works, 3 vols 8vo, 6 00.
Newton on the Prophecies, 8vo, 1 25.
Rosenmueller on New Testament, 5 vols 8vo, 9 00.
Christian Examiner, complete 120 numbers, 15 00.
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Christian Disciple, 6 vols 8vo, 3 00.
Newcome on the New Testament, 2 vols 8vo, 5 00.
Newcombe's Harmony of the Gospels, 8vo, 75 cts.
Livkrmore's Commentary on Gospels and Acts, 4 vs 12mo, 2 50. &c., &c., &c.
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REFERENCES. Mr. Geo. B. Emerson, Wm. H. Knight, Esq., Wm. H. Foster, Esq., (Cashier Grocers' Bank.) Boston; Rev. A. R. Baker, Medford;—Rev. H. F. Edes, Woburn; Mr. J. W. Brown, Framingham.
RUFUS F. BREWER.
Framingham, May 26, 1849. 3is7os

CLERGYMAN'S LIBRARY. On sale at the Bookstore of Benj. H. Greene, 124 Washington street,—the Library of the late Rev. John Bartlett, of Marblehead.
This Library contains many very valuable Theological and other Works. 3t may19

CROSBY & NICHOLS, have just published, Memoirs of Rev. Dr Buckminster, and of his Son, Joseph Stevens Buckminster, by Mrs. Eliza B. Lee, 1 vol, 2 Portraits.
Ten Discourses on Orthodoxy, by Rev. Joseph H. Allen, 1 vol.
Memoir of the late Rev. Hiram Withington, with Selections from his Correspondence, Sermons, &c., by Rev. J. H. Allen.
An Address before the Suffolk North Association of Congregational Ministers, by Rev. J. P. Lesley of Milton.
A Poetical Version of Channing's Catechism, new edition, price 37½ cents a dozen.
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VISITES, SACKS,
and all other Goods, now in store, and will sell the same with special reference to the *wishes and expectations* of purchasers, as regards the PRICES. This sale will include a

Large Wholesale
AND A
LARGE RETAIL STOCK,
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One Grand Assortment,
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—OF—
NEW GOODS EXCLUSIVELY,
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Scarce Styles of Goods,
now in great demand, and of course not to be found in any of the old stocks.
The reputation for selling RICH GOODS at *extraordinary bargains*, was firmly established by our great annual sales of 1848 and '49, and it will be sustained on this occasion, AT ANY SACRIFICE.
JEWETT & PRESCOTT,
No. 2 Milk Street,
may26 5tis A few steps from Washington st.

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"All young persons should have a standard
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NOAH WEBSTER'S,
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Containing *three times* the amount of matter of any other English Dictionary compiled in this country, or any Abridgment of this work.
Published by G. & C. MERRIAM, Springfield, Mass., and for sale by all Booksellers.
april28 r3tis p8t

PATENT AMERICAN ACTION PIANO FORTE.

THE Subscriber solicits public attention to the inspection of his Piano Fortes, with the newly invented AMERICAN ACTION, for which he has obtained LETTERS PATENT and also received at the late Exhibition of the "Worcester Co. Mechanic's Association" their first Medal, for its great strength, exceeding elasticity and certainty of touch, qualities so indispensable to the acquisition of skill in the use of the instrument and so highly appreciated by the finished performer.
The manufacturer is in possession of numerous and flattering testimonials from the first Musical Professors, who have examined the instrument, setting forth its advantages and commending it in the warmest terms. Those desirous of purchasing a superior Piano, and the public in general, are respectfully invited to call at his Ware Rooms, No. 365 Washington street,—Melodeon Building—and examine for themselves.
may26 2tis GEORGE HEWS.

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AND
SHIRTING LINENS
—AT—
LOW PRICES!

BENJ. E. JACOBS & CO., No. 230 Washington Street, have received per steamer Niagara and other late arrivals, a full assortment of SHEETING, SHIRTING and PILLOW CASE LINENS. They are from one of the best Bleachers in Ireland, and of the old fashioned style of goods, being entirely undressed, heavy fabric and grass bleached. Families and others may depend upon their durability, and as low as they can be purchased in the market. 4tis may19

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BIGELOW BROTHERS & KENNARD, invite the attention of purchasers to their variety of
Fine Silver, Silver Plated and Britannia
Communion Articles,
consisting of *Flaggons, Cups,* with and without handles. *Plates, etc.,* of various styles and sizes. This Ware is received direct from Manufacturers of well known celebrity and is warranted of equal quality to any sold.
They are also prepared to execute orders for SILVER WARE of any description

POETRY.

For the Register.

TO SARAH.

A rose bud all so lively left
Its hue upon a lily flower,
And as the rose and lily met,
The blushing bud concealed its power.

Fit emblem of this sweet embrace
Art thou! so young and wondrous fair!
The rose and lily grace thy cheek
And reign in gentle beauty there.

A favored child of nature Thou!
Richly bestowed her gifts we see;
A wreath of beauty, youth and love,
She holdeth in her hands for Thee.

The sunlight of thy happy home,
Cheering each hour that passeth by,
Thy parents' pride, thy brother's joy,—
How seeming bright thy destiny.

But, lovely girl! Earth's flowers must fade,
Heedless of every smothered sigh;
The wintry wind of Time must blow
And wither as it draweth nigh.

Yet God, within each mortal flower,
Implanted first the germ divine;
The soul immortal in its bloom
Will never fade away by Time.

Then shall my prayers for thee be rife
With hopes and joys that ne'er decay;
And may the beauty of thy soul
Grow brighter e'en to perfect day.

LALIA.

MISCELLANEOUS.

NEW PUBLICATIONS.

A History of American Baptist Missions in Asia, Africa, Europe and North America. By William Gammell, A. M., Professor in Brown University.—With Maps and an Appendix. Boston: Gould, Kendall & Lincoln, 59 Washington Street. 1849. pp. 359, 12mo.

This is the production of a liberal-minded Christian scholar; is executed ably and in good taste; is complete, and, so far as we can discern, impartial. In the events and labors here described, and in the biographical sketches, we see Christianity fulfilling its mission among the benighted heathen; we see a triumph over obstacles, a patience in the midst of trial, a serenity amid dangers, a heroism and a devotedness honorable in the highest degree to the Christian name, and which, but for Foreign Missions, would not have been so signally developed.

Holidays Abroad; or Europe from the West. By Mrs. Kirkland, author of "A New Home," "Forest Life," &c., Vols 1 and 2. New York: Baker and Scribner, 145 Nassau Street and 36 Park Row.—1849. pp. 303, 322. 12mo.

These two handsome volumes, laid on our table by Messrs. Munroe & Co., are written in the "Holiday" spirit, and have the free, lively touches on life and manners, on men and things, which distinguish the "New Home" and "Forest Life." They call attention to a thousand things which nobody but an observant, intelligent woman would ever see, and which, when we look at them, we are ready to say are about the most interesting things in the objects beheld, and the happiest sketches of character. The *vexations* of the party will give as much delight as anything in the volume; and we are sure that if, at the end of their tour on the continent, they were very glad to get rid of their "courier" and "factotum" as "a plague" and "a bore," every reader will be glad that they took him along with them; and we presume our party of travellers themselves now enjoy the remembrance of this, and their other troubles, with no little zest. All, however, is not holiday or amusement. The volumes contain passges of rich sentiment, and moral and christian beauty, which are as spontaneous and unaffected as the liveliest or most *naive* paragraphs in the book.

Memoir of Robert Swain, Second Edition. Boston and Cambridge. James Munroe & Co., 1849. pp. 259, 16mo.

What an invaluable blessing will a parent esteem it, if his children may enjoy the society of an intelligent, amiable, virtuous, high-minded youth—a youth of ardent aspirations for truth and goodness, and of generous enthusiasm in every thing that is excellent. Such a companion is Robert Swain in the beautiful Memoir prepared by the Rev. J. H. Morison, to whom as the friend of the deceased many of his delightful letters are addressed. The first edition was only of a very limited number of copies; the publication of a second, with a view to a wider circulation, is in compliance with a wish very often expressed. We trust it will find its way to all our Sunday School Libraries, and into many families where the society of him whom it describes would have been esteemed a treasure to both young and old. Nor will the Memoir be confined to one denomination only. Free from sectarianism of any sort, though it does not contain what some of our religious friends may regard as essential to salvation, (would that every youth taken from the earthly embrace of friends might be as meet for heaven!) yet if they could see the spiritual image of Robert reflected in their children, it would give them the deepest satisfaction.

Webb's Second Reader. The Pupil's Guide: on a new plan combining spelling and reading; and containing an extensive variety of mental exercises; with an appendix of orthography (as it should be.) By J. R. Webb. Stereotype edition. New York. Baker and Scribner. 1849. pp. 160—12mo.

The value of school books is tested by experiment. Rev. Edwin Hall, author of "Puritans and their principles," has used Mr. Webb's book, in his family, and teachers have used them, and they pronounce them "decidedly the best" of all the primary books with which they are acquainted. They can be obtained at Munroe & Co's.

Manual of Ancient Geography and History. By Wilhelm Putz, Principal Tutor of the Gymnasium of Duren. Translated from the German. Edited by the Rev. Thomas Kerchever Arnold, M. A., Rector of Lyndon, and late Fellow of Trinity College, Cambridge. Revised and corrected from the London Edition. New York: D. Appleton & Co. Philadelphia: by S. Appleton, 164 Chestnut st. 1849.—pp. 396—12mo.

This is one of a series of text books, to be published under the supervision of Professor Greene of Brown University, designed to facilitate and make more thorough the study of History. We believe it to be a great advance on the previous methods. The work is got up in the excellent style of D. Appleton & Co.'s other educational publications.

The Earth and Man: Lectures on Comparative Physical Geography, in its Relation to the History of Mankind, by Arnold Guyot, Professor of Physical Geography and History, at Neuchatel, Switzerland. Translated from the French, by C. C. Felton, Professor in Harvard University, Boston: Gould, Kendall & Lincoln, 59 Washington st. 1849, pp. 310—12mo.

This volume is introduced with justly high encomiums from Professor Agassiz, Professor Ticknor, George S. Hillard, Esq., Charles Sumner, Esq., Professor Pierce, Rev. Mr. Kirk, and the translator. They unite in respect and esteem for its author, who was trained in the school of Ritter & Humbolt; they express their strong sense of its scientific and literary merits, its profound and original views, its brilliant generalizations, presented in attractive and eloquent forms of language.

These lectures, written out on the morning of their publication, by the author, and translated by Professor Felton, were published first in the columns of the Evening Traveller, agreeably to the solicitations of friends and the request of the editors of the Traveller. The perusal of the first lecture, as it appeared in that Journal, although we knew nothing of the lecturer or who was his translator, was sufficient to assure us that a scholar and man of genius, a worthy compeer of an Agassiz, had arrived on our shores, and that an accomplished pen was engaged in translating the lectures from the French language in which they were delivered.

Franklin's Bible Cartoon's, for the School and the Family.

This is an excellent design, and well executed. It is a series of pictures superior to anything of the kind before the public, in quality and cheapness—only 12½ cts for four very striking engravings, illustrative of Scripture scenes and events. The first series illustrates the history of Joseph. The publishers modestly hope their cartoons will "find an entrance into any cottage in the land." We think engravings much inferior are displayed on many a centre-table in the parlors of the opulent.

Bowen's New Guide to the City of Boston and Vicinity. Boston: James Munroe Co. pp. 36—16mo.

This is a very neat and convenient little manual, furnished with a map and two engravings.

Echoes of Infant Voices. Boston: Wm. Crosby & H. P. Nichols, 111 Washington st. 1849. pp. 144—12mo.

A choice collection of beautiful poems, gathered by "M. A. H." who appropriately dedicates her volume "to the bereaved and sorrowing parent;" and who adds,—

"If it shall serve to soften the shadows of sad hours, by awakening the repose of pleasant voices which have passed away from earth, or brighten the faith of the stricken and wounded heart, it will have accomplished its mission".

A Review of the Causes and Consequences of the Mexican War. By William Jay. Third Edition. Boston: B. B. Muzzey & Co. 1849. pp. 333—12mo.

Mr. Jay is a clear, argumentative, forcible writer. May his volume have great success in its mission of righteousness and peace. The chapter on John Quincy Adams is a masterly and impressive biographic sketch.

The London Quarterly Review. No. clxviii. April, 1849. American Edition. Vol. xxxi. No. II.—New York: Leonard Scott & Co. Boston: T. Wiley, Jr.

The eighth and last article of this number is a truculent review of Macaulay, written, we have seen it stated, by Mr. Crocker. The reviewer, who is an ultra tory, would seek to cripple his enemy, who is a whig, in respect to influencing the public mind. His shot carries away some of the light rigging, and mars the canvas here and there—we see not that it does anything more. Mr. Macaulay, however, will find it necessary to make a few repairs.

THE NERVOUS CHRISTIAN HEALED.

Many envied my friend Mary Jay; she seemed to have everything which people generally regard as desirable; a pleasant parlor adorned with rich carpets, easy chairs, beautiful pictures, instructive books. She had a cultivated mind, a refined heart, a well-filled purse, warm friends, and kind looks from all the world. More than all this, Mary Jay was a professing Christian, an attentive hearer and devout worshipper in the sanctuary, and a liberal contributor to all the instrumentalities which are set in motion for the redemption of the world. No one ever applied to Mary Jay for means to promote any good object, and was refused. She gave and gave generously; almost without inquiry she gave; giving was a principle with her.

Many young people said, "Oh, if I were only Mary Jay!" "I would do this, and I would do that, if I was only in Mary Jay's place." And many more, I doubt not, who looked at her afar off, almost envied the easy and flattering position which she held in the church and society, circled, as she seemed to be, by so many of the fascinations of wealth and education. But I knew, what many did not know, that Mary Jay was not happy; she was weak, nervous and unhappy. Not that any serious disease was preying upon her constitution; she usually called herself pretty well, in spite of her pale and languid looks; but she was *nervous;* a great many women, alas, know how much and how really serious evils that word comprehends; evils, if not a disease, which essentially impair and vitiate the energies of hundreds and thousands in easy circumstances throughout our towns and cities: but the causes are different and require different treatment.—Mary was low-spirited; little things, insignificant in themselves, made her weep like a child; her sensibilities were all alive; she lay for hours on the sofa, oppressed with an indescribable melancholy; she arose and looked out upon the glad sunshine and was sad; accounts of suffering and want filled her with pain, and she longed for a "lodge in some vast wilderness;" she would have preferred those heavenly abodes where no sin or suffering can ever enter, but she scarcely dared hope for a place in those blessed mansions; her religious hopes were clouded; she was often in thick darkness; she had no clear views of her acceptance with Christ; she was timid, doubting, often despairing. The biography of good men chilled her; "Oh that my experience was theirs!" she sighed discouragingly. The little light that sometimes glimmered upon her soul in prayer, and through the Bible, was often dim, flickering, and uncertain. In the midst of all outward comforts, Mary's heart was too frequently comfortless, joyless. "There is a void here," she often used to say; "I want something to fill it." Thus she languished on for months and years, under an unfulfilled experience of what is promised by the gospel hopes and gospel glories.

I often sighed and sympathized with her; it was grateful to her affections, but I was sure to do her no good. Secret intimations that a more active religious life was what she needed, often came over me, but how could I urge it upon one who gave so much and so freely to every good work; would it not seem like rebuking her? And she was so good. When I ventured delicately to advise Mary on this point, as sometimes I did at last, she quickly waived it: "Oh no, dear, you know how I am constituted. I cannot do as others do: I am so weak, it is not in me, you know.

By and by a mutual friend came back to town. He knew Mary intimately, and she both loved and respected him. I urged her to disclose her feelings, and to seek his counsel. An opportunity soon came, and she did so freely and frankly.

Said he, "you must go to work. A mere parlor christian can never be a cheerful, vigorous, rejoicing christian. Like your great Master, you must go out and labor for the good of others. He has given you time, talents, and opportunities to use yourself for him, and yet you are wasting yourself away doing nothing. Do you not hear him ask, 'Why stand ye here idle?'—Have you sought out those poor emigrants in the street below you? To what poor woman have you yourself carried the bread of life, and persuaded her to eat of it? She needs persuasion, perhaps. What destitute children have you hunted up among the by-ways of the town? Give money, I know you do, nobly and generously; but you cannot do everything by *proxy*. No, you must literally go about doing good." Harsh language it seemed to one who never needed any thing but the gentlest and most loving words. "Pardon me," he added, "but at the risk of losing your friendship, I must speak out. The christian graces cannot grow in a sluggish, inactive life; you must leave your parlor and yourself; and engage in active Christian duty; you must be doing something for the good of others; doing personally with your own presence, your own hands." His words sunk deep into her heart—she tried to forget them, to banish them; she wept over them, she felt agrieved, she declared herself misunderstood, unappreciated. Weep as she might, wheresoever she would, there were R——'s words, impressed indelibly upon her memory. She could not but remember them and reflect upon them; obey them she was sure she could not: "He had not understood her; he did not know her peculiarities."

* * * * * * *

One afternoon Mary Jay put on her shawl and bonnet, and bent her steps down a small back street. Some tracts and papers were in her hand. Two dirty children sat upon the steps of one of the houses. Mary spoke kindly to them, and asked for their mother; the little boy led her into the kitchen. There sat a sick mother with a sick infant in her arms. Mary thought she had never seen a home so cheerless and untidy; but the pale mother and her child, the sad mother and her sick little one touched Mary's sympathies; and she was surprised to find a new interest springing up in her heart; she had something to say and she could say it.

"Ah, I wanted to speak to some good christian," said the poor woman, as they became more acquainted; "I am away from my folks; I've got no minister; I take no comfort in my mind now."

"What is the matter?" asked Mary.

"Ah, six months ago, when I came here, I had to work on Sunday. I have had no comfort since. I don't pray now as I used to; I am afraid to. Will the Lord forgive Sunday work, do you think? and the tears ran down the woman's face.

Here was work for Mary. How long she sat, or what she said, we cannot tell; but Mary dates from that afternoon new springs of interest, new principles of action, new hopes, new vigor,—in a word, new life in her soul.

Do you not see that there was something for a christian to do? Not two stones' throw from Mary's door, sat a sick, conscience-stricken woman, in a measure out of the means of grace and the comforts of religious intercourse, famishing for light, for instruction, for one word of true christian counsel. Oh, there are a thousand such, of which the church know nothing all along the hedges and by-ways of life; sick, poor, afflicted, burdened by secret griefs, in a strange land, knowing not where to turn for that bread of life, that balm in Gilead, which alone can afford relief. These must be sought out, hunted up, visited with christian consolation and advice. And this is the work for christians to do, in imitation of and in obedience to their Divine Master. This is the *appropriate work* of holy love. Many are found so laboring, but there are vast numbers who have not *begun* to apprehend it. There are many who hope they're the children of God, and yet feel none of the light and warmth which seemed to fill the bosoms of the apostles; they long for it, they wonder why this dark cloud rests on their souls; they are restless and often wretched; is it not because they are *incomplete* christians? Is it not because they have time and opportunities and energies that are wasting in a *busy, religious, idleness*, or in entire inactivity? Ah, it may be so: and if it is so, you are sure to feel *leanness* of soul and darkness of mind. Like Mary Jay you must be nervous and unhappy; it is to be feared that there are many such. Let me say to you that there is nothing which will warm your piety, and give you a clear, rejoicing hope in Christ; nothing that will so unite you to Him, as giving some portion of your time every day and your personal agency to the good of others. You will be surprised to find how much there is to do, how large a field is left to the unseen efforts of the humble christian. All around your own homes there are many who, but for you—without your personal efforts in their behalf—may lack all christian sympathy, and may perish without knowing the gospel invitations, although they live in the very sight of the sky-pointing spire. Go and find them out; you will be gratefully welcomed. Oh, there are mournings and sorrow and burdens of which you know nothing.

There are stricken hearts which you can bless, and comfortless homes that you can gladden by your Christian sympathy; and in blessing you are doubly blest; then alone can you realize that divine truth; "truly it is more blessed to give than to receive;" it is a truth dropped from heaven, and apprehended only by those who act upon heavenly principles. Do not narrow it down to the mere *giving of the purse.* Oh no, it means infinitely more,—the giving up of your time, your talents, your energies as you have opportunity, to the spiritual good of those around; then shall you find comfort, peace, safety, joy, vigor, health.

Mary Jay found it so. [N. Y. Ob.

EVENING SCHOOLS.

The Board of Education in New York have just published the annual Report of their Committee upon Evening Schools.

The number of schools for the winter has been 11 for males, with 5,219 pupils; and 4 for females, with 1,757 pupils. The expenses were $14,289.78. Seventy two teachers were employed.

The improvement of the scholars has been satisfactory, and the most sanguine expectations have been fully met at a very trifling cost.

Though New York has been the first to establish public Evening Schools, the Board are confident that all her sister cities will rejoice to emulate her example. Others, indeed, are preparing to do so.

No act would contribute more effectually to elevate the masses of every large town, or be productive of more solid benefit than the permanent establishment of Evening Schools.

Communications from the teachers are appended to the Report, and from these it appears that the same gratifying results which have been observed for the twelve years past, at the Warren Street Chapel, and elsewhere in Boston, have prevailed in the New York Schools.—The scholars come because they wish to learn. The whole affair becomes of the most satisfactory character. No external rewards or punishments are required. Perfect order prevails.—And most surprising advancement is made. It is impossible that this should be known and not universally imitated.

We are confident that our own Committee of Public Instruction, who have the matter under consideration, will emulate New York, and before another winter, Boston will also rejoice in her system of public evening schools.

☞

CROSBY & NICHOLS, will publish next week, the Life and Correspondence of Rev. Dr. Buckminster, and of his son, Rev. Joseph Stevens Buckminster, by Mrs. Lee, 1 vol 12mo, 500 pages, with two highly finished Portraits of the father and son.

Echoes of Infant Voices—a beautiful collection of Poetry relating to Childhood.

may19 1is2os 111 Washington st.

NEW BOOKS FOR CHILDREN. A Bright Shell for Children, or Whisperings from Life's Shore;—Dedication.

Float, little book, like a leaf,
Down the tide of Life's dark silent river;
But float to the heart of a child,
And rest thee in peace there, forever.

Contents. The Fairies Farewell; Viola; The Child Flower; The Cricket; The Harvest Field; Peace; The Frost Kingdom; Children's Treasures; The Blind Lily; The Grass; The Giant; Necessity; The Moss; The Prairie Flower; The Blind Child; The Child Poet; Faith; Lixie Lee; The Child an; the Flowers; The Magic Fountain; The Lame Boy; 1 vol 18mo—price 37 cts.

AUNT MARY'S NEW STORIES.

JAMES MUNROE & CO., have just published Aunt Mary's New Stories for Young People, edited by Mrs. S. J. Hale.

Contents. Little Sophy's Visit to the School; The Faithless Fairies; The Shipwreck; The Transformation; The New Settlement; The Insect Queen's Two Parties, 1 vol 18mo—price 37 cts.

NEW BOOKS. This day published by JAMES MUNROE & CO.,

1. Friends in Council, a series of Readings and Discourse thereon—1 v 16mo, from Third English ed.
2. Consolation: or comfort for the Afflicted, with a Preface and Notes, by the Rev. P. H. Greenleaf, M. A., 1 v 16mo.
3. A Week on the Concord and Merrimack Rivers, by Henry D. Thorean, 12mo.
4. A Trap to Catch a Sunbeam, by a Lady, 18mo.
5. Bower's New Guide to Boston and vicinity 18mo—plates.
6. Sermons complete in 2 vs 12mo, by Henry Ware, Jr., D. D.
7. Memoirs of the Life of Henry Ware, Jr., by his brother John Ware, Jr., M. D., 2 vs 12mo. Third edition with portrait.
8. The Haydn Collection of Sacred Music—(Specimen Sheets) by B. F. Baker, and F. F. Heard.

BOOK FOR EVERY CLERGYMAN. Hints on Extemporaneous Preaching—Contents—Preface, Advantages of Extemporaneous Preaching—Disadvantages—Objections Considered—Rules—Third edition with additions, by Henry Ware, Jr. D. D., pp 160, price 12 cts.

No. 134 Washington, opposite School st.
may26 1is2os

Dancing and Calisthenics.
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MR. SULLIVAN respectfully announces to his Patrons and the Public, that he will re-open his Academy, on Wednesday afternoon, 4th Oct. at 3 P. M., for the purpose of giving instruction in Dancing in all its fashionable branches, together with his new system of Ladies' Drawing Room Calisthenics so much approved of, not only for promoting health but also physical development, which is so essential to graceful movement and dignity of carriage. Mr. S. having studied under the first masters in Europe (this being his second season in this country) he is perfectly acquainted with the latest improvements—in every department of his profession. Families interested in the improvement of their children's carriage are respectfully invited to call and see his system of teaching—on Wednesday and Saturday afternoon. Mr. S. has for sale at his Academy his newly invented Calisthenic Expander, highly recommended by Drs. Winslow Lewis, Warren, and others.

Schools and Families attended.

Private Lessons at all hours in all the new and fashionable Dances.

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HIGH SCHOOL FOR YOUNG LADIES,

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For Healthful Exercise and Recreation.

To commence on Monday, Sept. 18. Hours, from 9 till 2

Parents in quest of a suitable School for the Education of their daughters are respectfully invited to call.

Application may be made every day, from 9 to 11 o'clock, A. M., at No. 339 Washington Street, 5 doors Sout of West Street.

sept30 1stf F. L. CAPEN.

DENTAL NOTICE. The personal attention of the subscriber, to the mechanical, surgical and curative departments of his profession, will be continued at his well known operating rooms, No. 266 Washington street, Boston, where those who are needing Dental operations of a high order, can obtain them upon honest and liberal terms. Whole and half sets of Mineral Teeth, perfect in their kind, will be furnished at various prices, and of different qualities, adapted to the mouth in the most easy and agreeable manner. Also, carious teeth filled with pure gold, on the most approved Parisian method, and warranted, where the tooth is constitutionally good, for twenty-five years.—Teeth and roots will also be removed without pain, under the influence of chloroform or ether, with perfect safety and satisfaction to the patent. Other dental operations of minor importance, will receive due attention; visitors to the city, for dental operations, are respectfully invited to call at the subscribers rooms and examine some beautiful specimens of work.

S. STOCKING, Dental Surgeon.
april28 6mis

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For healthfulness of location, ease of access, and all desirable facilities, the Institute is unsurpassed

Pittsfield, March 31, 1849.

AMERICAN UNITARIAN BIOGRAPHY, Edited by the Rev. Willia a Ware. The subscribers propose to publish under the above title a volume of American Unitarian Biography, to comprise lives of those persons who have been distinguished by their character, writings, or efforts, in promoting the cause of Liberal Christianity. Whether the proposed work shall extend beyond a single volume will depend upon the favor extended to this. Lives already written to be collected from various sources—others prepared specially for the series, may follow. The first volume will comprise Memoirs of Rev. N. Worcester, DD., Rev. James Freeman, DD., Rev. Ezra Ripley, DD., Rev. Henry Ware, DD., Rev. Dr. Porter, Rev. T. M. Harris, Rev. John T. Kirkland &c. The volumes will consist of 350 pages, 12mo size, in style similar to the Life of Rev. Henry Ware, Jr.; each volume will be illustrated with one or more steel portraits. The price single, one dollar twenty-five cents, or when ten or more copies are taken to one address, the price will be one dollar.

JAMES MUNROE & CO.,
may19 1is2os 134 Washington st.

REMOVAL.
CHANNING'S WORKS.

THE Subscriber, Publisher of Dr. Channing's Works, has removed to the Bookstore of J. H. Francis, 128 Washington st, corner of Water; directly underneath the Office formerly occupied by him, where may be obtained the above Works in 6 vols, handsomely printed and bound, wholesale and retail, for only $2 per copy.

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